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# Christian Science

## As a Religious Belief and a Therapeutic Agent

By B. O. FLOWER

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CHRISTIAN SCIENCE

By B. O. Flower

# Christian Science

## As a Religious Belief and a Therapeutic Agent

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By

B. O. FLOWER

*Author of "The Century of Sir Thomas More," "How England Averted a Revolution of Force," "Whittier: Prophet, Seer and Man," Etc., Etc.*

Boston
Twentieth Century Company
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Chas. H. Weatherwax
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# PREFACE

IT IS only fair to Christian Science and the author to say at the outset that I am not a member of the Christian Science fellowship ; but I am a lover of fair play and of all things that make for a nobler and purer life and the true happiness of the people.

Several years ago, I entertained much of the popular prejudice that is usually manifested toward new theories, discoveries and truths which run counter to the popular and generally accepted concepts of society. But I have always made it a rule of my life to try and understand a subject before attempting to criticise or to influence others either for or against it. I, therefore, made a personal study of the subject in order to be able to discuss it intelligently.

When I began my investigation, I shared the general opinion that all cures that actually occurred were those of functional troubles; that in the presence of organic dis-

ease Christian Science would necessarily fail. The result of my investigation was most surprising. At every turn I was confronted by cures of cases that had baffled medical treatment, a large proportion of which had been pronounced by thoroughly intelligent physicians to be organic troubles. One case—that of a lady whom I had known to have been a confirmed invalid since my childhood, was typical of the results being obtained on every hand which could not be laughed out of court as the result of imagination. Briefly, the facts in this case are as follows:

For more than thirty years this lady had been under the care of leading physicians in prominent cities, including Evansville, Indiana, St. Louis and Boston. The physicians had all treated her for the same trouble without affording any permanent relief. If she walked more than six or eight blocks she suffered greatly and was compelled to lie down for a long time. She had suffered from hemorrhages for many years, which were gradually growing worse. Eight years ago she was treated by a Christian Science practitioner, and in a few weeks the hemorrhages and all other symptoms of the trouble for which she had been treated entirely disap-

peared and have never returned. She is today in far better health, although in the seventies, than I had ever known her to be prior to her treatment by Christian Science.

I cite this case merely because my intimate acquaintance with the party enabled me to know the absolute facts regarding her condition during this long period of time, although it is not nearly so remarkable as many other cures which will be noticed further in this volume.

I soon found that I had to revise my opinions and theories in regard to the cures being made by Christian Science.

Furthermore, my investigation revealed another fact which impressed me as of far greater importance than the cures, and that was the value of this new religious belief as a vital moral agent in a society that was becoming more and more sordid and grossly materialistic. The more I investigated and came into intimate touch with Christian Science, the more clearly it became apparent that here was a great leavening influence, dominated by spiritual idealism—a living faith that was completely changing the lives of thousands of people. Here was a moral enthusiasm such as made Primitive Christian-

ity such a world-conquering force. Here was religious life where formerly was stagnation; and the influence on the lives of men and women bore eloquent testimony as to the kind of fruit the tree was bearing. Here, then, were the things that aroused my deep interest in Christian Science, even though my personal views did not at all times agree with its philosophy.

When the magazines and daily press began to assail Christian Science, and the columns of most of these publications were closed to the other side, I felt it a simple duty, as a lover of fair play and truth, to present some facts on the other side.

One of the most striking phenomena presented at the present time is the aggressive hostility of many of the most orthodox Christian churches—churches whose creeds hold to the plenary inspiration of the Bible, and who oppose the higher criticism. These denominations for the most part denounce Christian Science when it insists on taking seriously the injunctions of the Founder of Christianity and the apostles and fathers of the Primitive Church in matters that relate to the healing of disease. This amazing fact is so much in evidence that it seems to me to call for special notice.

On the other hand, many orthodox churchmen and physicians who have been forced to take cognizance of Christian Science because of its amazing growth, have settled on a compromise platform and are carrying on the warfare from this vantage-ground.

The four chapters which constitute this volume deal with the three phases of Christian Science teaching and practice in which the general public is most deeply interested: (1) Its religious precepts as reflecting or carrying forward the teaching of the Founder of Christianity; (2) the influence of its teachings on the lives of its adherents; (3) Christian Science as a therapeutic agent, especially in reference to the cure of organic disease.

It has been my earnest desire to present these vital aspects of the subject in as fair, accurate and just a manner as possible, believing that such presentation will appeal to serious-minded people and serve the ends of truth.

B. O. Flower

# INTRODUCTION

THAT we in America are living in the presence of one of the most remarkable spiritual movements known to history will not be questioned by any thoughtful person who is cognizant of current events, where a new religious movement that a few years ago was as the voice of one crying in the wilderness, heeded by few, has become a great moral and religious factor in the nation and the world.

Fifteen years ago Christian Science had no church building; today there are hundreds of handsome church edifices, besides the magnificent temple in Boston, which cost two million dollars to erect; while the spread of the faith among the people and its wonderful influence in bringing health, peace and happiness while kindling anew spiritual idealism in tens of thousands of hearts, speaks of the presence of a truth vital to help in a world hungering and thirsting for something better than the husks of



Charles Wetherbee
City of [illegible]

dogmatic and creedal theology and the materialistic externalism of forms and rites.

Nor is this all. The new truth crossed the seas and has already been gladly received in various quarters of the globe. Seldom in history has a religious movement spread so swiftly and appealed so compellingly to highly intellectual and deeply earnest men and women; and the rapid growth has been made in the face of a persistent campaign of misrepresentation, misinterpretation and slander rarely surpassed in the annals of spiritual advance.

This fact suggests an objection constantly advanced against Christian Science by those who are more given to echoing the sophistry of conventionalism than to thinking for themselves. It is claimed that Mrs. Eddy never received a university education, is not what is termed a learned woman; but this is merely the repetition of an objection that has been advanced time and again against great moral leaders and reformers. Indeed, from the standpoint of the learned Jews and Romans of Jesus' day, would He not have been regarded as ignorant—too ignorant, indeed, to merit serious consideration being given His words on the part of those who

seem to imagine that scholastic learning is a necessary accompaniment to a vital moral or spiritual message? In the case of the great Nazarene, His lack of scholastic training did not prevent His doing mighty works or winning the heart of the people to a nobler ideal of life and promulgating the loftiest code of ethics the world has ever known. As a matter of fact, is it not true that almost every religious leader has been denounced either as ignorant or as a charlatan, an imposter and a dangerous character? More than this. How many of these have escaped being denounced as corrupt, immoral and beneath the respect of those who claimed to be pillars of religion, society and the state? Look, for example, at Socrates, whose lofty moral precepts have been an inspiration to the high-minded for over three thousand years. He was condemned to death on the charge of corrupting the youths of Athens and of impiety. His corruption lay in teaching them to think for themselves and to think broadly and honesty. We have no records that voice the charges of the enemies of Jesus or the calumnies and slanders that doubtless were industriously circulated in regard to the Nazarene, save

those which incidentally crop out in the writings of His followers; but from these we see how He was criticized. Thus on one occasion, it will be remembered, Jesus admitted that His enemies described Him as a wine-bibber and a friend of publicans and sinners, or in other words, as one addicted to strong drink and who associated with those whom the Jews held to be the vilest members of society. And we further know what all our conventional leaders in press, church and society would say today of the founder of a religion that ran contrary to conventional religious ideals, who would accept the hospitality of a man in the social scale of the publicans of Christ's time, or who would permit those whom the world accounted fallen women to anoint his feet and wipe them with the hairs of their heads, or who should be followed from town to town by ignorant men and women whose former lives had been admittedly questionable in character. What wild hysterical cries would today be raised against such a leader, especially if he threatened the established religious order or aroused the antagonism of a great profession whose members saw in the result of his work and that of his followers something

that would seriously diminish their financial revenue!

Again, all historians know that Luther and Wesley were attacked and calumniated. Indeed, the persecution of religious and moral leaders in the past was inevitable, because the people were largely ignorant and swayed by the few who claimed superior intelligence and knowledge and who held places of power and authority. But that the same spirit, with equal virulence and malignity, should be present in the twentieth century—the age of democracy and enlightenment—is a crying shame against which I hold that fair-minded men and women should everywhere protest.

Seldom in the past has the leader of hundreds of thousands of intelligent, truth-seeking souls been so persistently and recklessly calumniated as has the founder of Christian Science. Time and again have baseless slanders been completely refuted, only to be reiterated with brazen effrontery by unscrupulous parties who sought to discredit the message by calumniating the instrument through which it had been given to the world. At other times, sinister and wholly unwarranted constructions have been placed on simple acts, for the sole purpose of plant-

ing the seeds of suspicion in the public mind.

The story of human progress is the story of the rejection of the prophet and the persecution, misrepresentation and calumniation of the apostle of a new truth by conventional religion and society. Yet has progress ever vindicated the children of the light. No truer words have been expressed by an American poet than James Russell Lowell uttered when he wrote:

"By the light of burning heretics Christ's bleeding
feet I track,
Toiling up new Calvaries ever with the cross that
turns not back,
And these mounts of anguish number how each
generation learned
One new word of that grand *Credo* which in
prophet-hearts hath burned
Since the first man stood God-conquered with his
face to heaven upturned.

"For Humanity sweeps onward: where today the
martyr stands,
On the morrow crouches Judas with the silver in
his hands;
Far in front the cross stands ready and the crackling
fagots burn,
While the hooting mob of yesterday in silent awe
return
To glean up the scattered ashes into History's
golden urn."

The future concerns itself little with the pitiful slanders, gossip and calumny born of prejudice, jealousy or hate. It is the message that weighs; its worth or worthlessness counts with the civilization of tomorrow, and it is safe to say that any message that has been so potent as has Christian Science in transforming and uplifting lives, brightening and bringing peace and joy to hearts bowed down with crushing grief, and light to those who were wandering in the dark, will not be spurned by ages in which moral idealism shall count more than materialistic gratification.

The campaign of slander and misrepresentation waged against the loved and venerable founder of Christian Science has happily failed in its ignoble purpose. Moreover, no fact is better demonstrated by the history of religious and moral advance than that it is the word rather than the instrument that voices the word that concerns the oncoming ages. The world cares little for the slander, calumny or criticisms that were rife in the days when her prophets and moral leaders lived, nor yet for any physical or mental limitations that might have marked these leaders. The question the world will insist upon is

whether the message is vitally and helpfully true; and if so, the generations that are to come will turn in disgust from the carping of the critics against the voice that has proclaimed the helpful truth to that which is redemptive, vitalizing and helpful in the message. Every new religious conception or new interpretation of religion has met with the same bitter opposition we find opposing this latest religious interpretation. Always has the old order attempted to suppress the new voice of protest and to discredit the message. The wise counsel of the great Jewish Rabbi Gamaliel, uttered when the Jews sought to crush out the early Christian church, is as applicable today as of old, but unhappily it is as little heeded as it was in the earlier day.

# I

# CHRISTIAN SCIENCE AS A RELIGION

# CHAPTER I

## CHRIST, THE SICK AND MODERN CHRISTIANITY

RECENTLY a number of leading monthly and daily journals have devoted much space to the work of some well-known clergymen in Boston and Chicago in establishing medico-religious dispensaries in connection with their churches. Rev. Elwood Worcester and his associate, Rev. Samuel McComb of Emmanuel Episcopal Church of Boston, and the Rev. Samuel Fallows, Bishop of the Reformed Episcopal Church of Chicago, are the leading ministers engaged in the present attempt to harness medicine and theology in the same team. All these gentlemen have been at pains to explain their method of work, which has also been favorably presented by a leading Boston regular physician, Dr. Richard C. Cabot. In every explanation of their attempt to heal the sick by these leading representatives of orthodox Christianty, the clergymen and their friends have

been at great pains to make clear the fact that they accept the position which the medical doctors are tardily admitting—namely, that a certain number of functional diseases may be cured by suggestion, but that the methods of *materia medica* should be relied on in all cases of organic disorders. And yet, singularly enough, all these priests belong to orthodox church fellowships whose historic attitude has been very clear in maintaining the inerrancy of the Scriptures and the Divinity of Christ. Hence the refusal to accept the Bible teachings in regard to the potential healing of "all manner of disease" by the realization of the supremacy of the spiritual over all material limitations and the substitution of a theory of the possible cure of a few diseases in which mental suggestion is the chief therapeutic agent, throws into bold relief the practical repudiation of the position so strenuously maintained by the churches to which they belong. For when it is remembered that all the great orthodox churches hold to the doctrine of the plenary inspiration of the New Testament; that not only their millions unquestioningly accept this, but that it is in accordance with the creeds and the historic position of all these

churches; when we further remember that the churches also hold that Christ is the very Son of God, never having a human father; that He is the second person of the Holy Trinity, the position so painstakingly taken by these orthodox clergymen to show that they do not believe in attempting to cure any disease unless a medical doctor has declared that the patient has no organic trouble, serves to emphasize in a startling manner the fact that modern orthodox Christians refuse to accept certain things which, if their position in regard to the inerrancy of the New Testament and the Divinity of Christ be true, must be accepted without question as binding on Christians—certain facts that it is infidelity to the teachings of the Nazarene to deny.

Not in years has the illogical and untenable position of the great orthodox faiths which hold to the dogma of the Trinity and the plenary inspiration of the Scriptures been thrown into such bold and startling relief as since the general agitation made by the advocates of the new union of clergymen and physicians in their effort to check the growth of Christian Science by religio-medical substitution for the position taken by Jesus and the Primitive Church and adhered to by the Christian Scientists.

By this we do not wish to imply that Doctors Worcester and McComb and Bishop Fallows are sinners above others in this respect; but certain it is that their new religio-medical work and the explanation of their position have emphasized the fact that the great orthodox churches whose millions of adherents would drive from the pulpits clergymen who had the temerity to deny the inerrancy of the Scriptures, do not believe the very things they claim to be the Divine Word of God.

These strictures do not apply to the Unitarians or to the comparatively few liberal religious scholars whose research into the genesis of the New Testament writing has led them to reject the theory of the plenary inspiration of the Bible and to deny the miraculous conception and certain other parts of the New Testament. These persons may take the stand assumed by these clergymen to whom we have referred and be consistent.

But when we confront the great orthodox religious world, we find ourselves in the presence of dogmas that change the whole aspect of the case. The creeds or beliefs of every one of the great Trinitarian churches, whether Roman Catholic, or Protestant, hold

that Jesus was the very Son of God, having no human father; that he is the second person of the to many incomprehensible Trinity; that He is divine—in fact, Deity. Furthermore, the great orthodox Christian churches believe in the inerrancy of the Scriptures. They accept the miraculous conception and the miracles as truths whose literal verity is not to be questioned. While it follows as a necessary and inescapable sequence to the dogma of the Trinity and the inerrancy of the Scriptures, that the words of Jesus must be accepted as the utterances of Deity, and, of course, as absolutely binding on those who accept Him as God.

Now with these facts in mind, about which there is no controversy, let us look at the teachings of the Great Nazarene in regard to life and death, sickness and health, and their necessary implications as to the supremacy of the spiritual over the physical.

Jesus, according to the testimony of the authors of the Gospels, made no distinction between functional and organic diseases. Indeed, no fact is clearer than that to Him all idea of physical causation was subordinate to the idea of spiritual supremacy. He made no class distinctions, such as those in the

orthodox churches are today making in their attempt to cure disease in what they claim to be the Primitive Christian way. To Him the organic disease was no less amenable to cure through spiritual recognition of man's oneness with God and the dominion which He believed to be resident in the children of the All-Father who had been created in the image and likeness of God, when they recognized or realized their own divine nature and their oneness with God, than were functional disorders. Leprosy, congenital blindness and other diseases that by no stretch of the imagination could be called "merely functional," as well as the raising of those pronounced by the physicians dead. Thus we find that the ruler's daughter who had been laid out in death, the son of the widow of Nain who was being borne to the cemetery, and Lazarus who had been three days in the grave, responded as readily to the prayer of faith and understanding as did those afflicted with palsy, lameness and disorders that might be classed as functional.

If in the presence of these three cases of death we are met with the objection that they were merely instances of suspended animation, trance or pseudo-death; that the doctors

had blundered and pronounced dead and the undertakers were burying or had buried the living; that these instances were merely the same mistakes that physicians are liable to make, the answer is that we are considering this question now only from the view-point of orthodox Christianity; so such excuses are no excuses, for the supposed inspired writers declared the persons to have died, and in the case of Lazarus Jesus Himself declares that he was dead.

In addition to the many detailed cures, a few of which have just been cited and to which we might add many more, such as the cure of the woman who had had an issue of blood for twelve years, and the healing of the ear of the servant of the high priest, which Peter had impulsively cut off, we have citations showing the sweeping character of the cures performed by Jesus, as for example when on one occasion we are told:

"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them."*

One step further. Jesus was, according

*Matthew 15: 30

to the Gospels, crucified, pierced in the side, buried, and on the third day rose from the dead. No functional screen will serve here to shelter those who hold to the inerrancy of the Scriptures. What then? We are told that Jesus was a very God; He was the Lord of Life and health, and we must not question what He said or did, but that He did things which it was and is impossible for His disciples to do. Very well. Let us advance another step. Jesus, we are told, sent out His twelve chosen students or apostles and commanded them to "heal all manner of sickness and all manner of disease."*

Nor did He stop here. He further commanded them to "heal the sick, cleanse the lepers, raise the dead, cast out devils."† And the apostles did as commanded.

Did these grave organic and so-called incurable diseases, like leprosy, yield to the prayer of understanding? Luke tells us that "they went through the towns, preaching the gospel, and healing everywhere."‡

But we are now told that the apostles were peculiarly set apart by Christ for their special work of furthering His church and being His repersentatives when He left. To them was

*Matthew 10: 1 †Matthew 10: 8 ‡Luke 9: 6

given special power. This brings us to a third consideration.

Jesus did not seem to believe that any special gift of healing, such as cleansing the lepers and even raising the dead, was confined to Him or to His twelve apostles. In fact, there is nothing in the teachings of Jesus more explicit than that the gift of healing was to be a mark of discipleship, and we are taught clearly His idea that God was a God of the living and not of the dead; that the Lord of Life was all-powerful and that it was not His will that any should suffer; that the All-Father was omnipotent, omniscient omnipresent, all in all, and that those who came *en rapport* with Him, who learned to understand or realize their sonship with the God of whom they were the reflection or image, could accomplish all things and gain whatsoever they asked, so long as their hearts were pure and they kept *en rapport* with the Divine life or the great Source or reservoir of Life and Love. For we are told that after this Jesus sent out other seventy and commanded them, when they entered a town, to "heal the sick that are therein."* Moreover, the seventy appear to have been quite as

*Luke 10: 9

successful as the twelve apostles, for we are told that "the seventy" returned again with joy, saying, Lord, even the devils are subject unto us through thy name."*

Nor will it do to attempt to juggle with the facts by claiming that Christ only delegated this power to those with Him during His earthly ministry; for His teachings and the subsequent New Testament narratives and injunctions, as well as the chronicles of the early Church, are all against this position. Moreover, what words in the Bible are plainer or more explicit than these from Mark, which it is represented were the final injunction of Christ after His resurrection and immediately before His ascension: "Go yet into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."†

Again, Christ's teachings in regard to prayer are equally explicit and reveal the same overmastering belief or conviction on

*Luke 10: 17 †Mark 16: 15, 17, 18

His part that those who came *en rapport* with the Divine Life, with the spiritual dynamo of the universe which we call God, became so spiritually positive that their supremacy over material limitations was absolute. On one occasion He said: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."*

Again He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."†

The early Church history as chronicled in the Acts of the Apostles is almost as rich in instances of cures of almost all manner of diseases, and even of the raising of the dead, as is the story of the life of Christ and His earthly ministry. Thus we find, for example, the case of the congenital cripple who had never been able to walk a step and who was daily borne to the Gate Beautiful of the Temple to ask alms, and whom Peter instantly cured through a realization of the teachings of Jesus touching the supremacy of the spiritual;‡ the case of Aeneas, instantly cured by Peter after he had been bed-ridden for eight years with palsy;§ and the still more won-

*Mark 11: 24 †Matthew 7: 7 ‡Acts 3: 6-8 §Acts 9: 33, 34

derful case of Tabitha, or Dorcas, who had died and had been laid out in the upper chamber ready for burial, when it occurred to her friends to notify the apostle Peter, who immediately repaired to the house of mourning, and in answer to his prayer she was restored whole and well to her friends.*

Again, in the case of the man at Lystra, another congenital cripple, we have the description of a life that had never known what it was to walk, instantly, in obedience to the august declaration of the Apostle Paul, leaping and walking, to the amazement of the people, who declared in their wonder that the gods had come down in the likeness of men.†

During the ministry of Paul in Asia, as he journeyed from city to city, his demonstrations of the spiritual power over disease everywhere enabled him quickly to spread the Gospel. He is related to have cured various diseases, and even insanity, by absent treatments.‡ The young man Eutychus, who fell from the third loft and was taken up dead, it is reported, was restored by the Apostle Paul.§

The demonstration of the power of the

*Acts 9: 36. 39, 41 †Acts 14: 8-10 ‡Acts 19: 12 §Acts 20: 9

apostle's thought over the venom of the viper is also described in the story of Paul gathering the bundle of sticks when a viper came out and fastened on his hand, but he shook it off into the fire and felt no harm; and when the natives beheld that instead of his body swelling and his falling down dead, he suffered no harm, they believed him to be a god.* And this narration is followed by the account of the cure of the father of Publius, the chief man of the island, who was stricken with bloody flux.†

The Apostle James makes the positive and unequivocal declaration that "the prayer of faith shall save the sick, and the Lord shall raise him up."‡ Here, it will be noted that the supremacy of the spiritual over the material limitations is as clearly stated as it was in the passage from Mark, where Christ is represented as commanding His disciples to accompany their preaching with the healing of the sick, and where He distinctly declares that the sign of discipleship will be the power to demonstrate the supremacy of health over disease by the appeal from matter to the spirit or to God.

From what we find in the Acts of the Apos-

*Acts 28: 3-6 †Acts 28: 8, 9 ‡James 5: 15

tles and in the teachings of the New Testament, and from other chronicles relating to the Primitive Church before it became corrupted, it is apparent that the apostles, the early preachers and the early Christians all alike took Jesus seriously and did precisely what He so solemnly commanded, and that their power was no less potent or pronounced than Jesus'. Indeed, to those who believe in the inerrancy of the Scriptures and who hold that Jesus was divine and therefore not a victim of illusion, it would seem that there is no escaping the conclusion that Christ held that diseases of all kinds, organic no less than functional, were absolutely subordinate to spiritual domination. He knew no distinction between functional and organic in the treatment of disease. He did not believe, as we have seen, that cures through the recognition of what He believed to be the omnipotent power of a God of Love, were limited to any kind of disease. Furthermore, He did not believe that the power to cure disease or to make man recognize his spiritual supremacy or essential divinity, was owing to any peculiar power resident in Himself. Indeed, He expected greater things from His disciples, if they remained faithful

to His teachings and to the recognition of the spiritual law which He held to be supreme. For He says on one occasion: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."* He believed that the more men came *en rapport* with Deity or in at-one-ment with God, the greater would be the recognition of their rightful power or the dominion which the Creator had given to man, and that with that recognition would come more and more complete supremacy over all physical conditions. Christ never seemed conscious of any limiting laws which prevented victory, save the lack of a realizing sense of God's power or dominion, given to His children when He created them in His image and likeness. Only the unbelief in spiritual supremacy, the materialistic thought that environed Him, and the complete dominance of sense perception that He encountered on every hand were regarded by Christ as obstacles to the manifestation of victory over all forms of disease and unhappy conditions. That He Himself felt the effect of this unbelief born of materialism, and the necessity of His at times

*John 14: 12

getting away from its deadly atmosphere, is abundantly indicated in the Gospels. Thus we find that in certain places Christ could do no mighty works because of the unbelief of the people.

Again, how real must have been His realization of the need of spiritual strength which led Him to withdraw at night alone into the mountains to pray—that is, to commune with the Infinite Father and realize His oneness with God.

On one occasion the disciples could not cure a case of so-called obsession, or what modern physicians would term insanity in a violent form. Christ promptly cured the case, and in answer to the disciples' question as to the reason why they were unable to effect the cure, Jesus did not claim any special power resident in Himself, but intimated that He had simply gained greater power, through spiritual absorption and prayer, than they possessed; that is, that through prayer He had come more completely *en rapport* with the divine or spiritual reservoir of Life and Love. These and other passages that might be cited prove clearly that in Christ's consciousness there was no question but what through holiness and spiritual supremacy

man could come so into oneness with God as to reflect the supreme spiritual truth and overcome inharmony, disease and unhappy conditions incident to the material life.

Not only do the New Testament records report the astonishing results following the mission of the twelve and later that of the seventy, in healing all manner of disease during Jesus' personal ministration, but subsequent narrations, as we have seen in the Acts of the Apostles, indicate clearly that Jesus not only meant His disciples to continue the healing, but that the early church did not regard the Master's solemn declaration as either visionary or untruthful, when He declared that greater works than He had done should be done by them after His departure. Of these facts not only the Acts of the Apostles give ample and detailed evidence, but the early church fathers also clearly show in their writings that for some hundreds of years the healing of the sick was practiced in the church. Among those who record this fact or who discuss and refer to it are Justin Martyr, Irenaeus, St. Ambrose, St. Augustine, St. Jerome, St. Cyprian, and the great church writer and mystic, Origen.*

*See Chapter II for quotations from the fathers.

There is no shadow of doubt but that the apostles, the early disciples and the Primitive Church, before it became rich, worldly and corrupt, took Jesus seriously and did practice healing in such a manner as to attract the attention and win the ear of great numbers who otherwise would have been indifferent or hostile to the new gospel.

Dr. McComb in a contribution to *The Century* referred somewhat slightingly to those who are to-day treating disease as Jesus, His apostles and the early Christians are represented as doing, by referring to their method as one "in which men and women are treated as if they were disembodied spirits." "We distinguish," he continued, referring to himself and his theological associates, "with science, between 'organic' and 'functional' disorders, and we believe that the legitimate sphere for moral and psychical methods is that of functional and not organic."

The Rev. Dr. Worcester, rector of Emmanuel Church and head of the medico-religious dispensary to which we have referred, shows what the modern orthodox churches, that have been forced to take notice of the amazing growth of Christian Science, due

largely to the thousands of cures effected after physicians had passed the death sentence on the patients, offer in lieu of the clear, positive and direct teachings of Jesus and their result in His ministry and in the early church, if orthodox Christianity is correct in regard to the inerrancy of the New Testament. Dr. Worcester in the New York *Times* recently said in referring to their work:

"By turning over to doctors those persons who require medical treatment we have not only lost no patients, but almost all of those whom we have treated ourselves have been greatly benefited, and many have recovered entirely.

"The functional nervous disorders treated by us at Emmanuel Church include neurasthenia, hysteria, psychathenia, mild melancholia, fixed ideas, phobias, and bad habits.

"One important part of our work has been the treatment of alcoholism both in men and women; also drug habits, sexual perversion, etc."

Rev. Samuel Fallows of the Reformed Episcopal Church is another orthodox clergyman who has come into prominence by an effort to mix Christian healing with

modern medical practice. In the New York *Herald* Rev. Dr. Fallows recently said:

"My treatment is no secret.

"I first employ the psychic method — I give human suggestions and persuasion. I appeal to the reason, and thus encourage the troubled and hopeless. I iterate and reiterate certain common-sense ideas, until the sub-consciousness of the individual before me is reached.

"I used the best of Christian Science and the best of *materia medica*. . . Linking the curative principle included in Christ's teachings with the best in medicine, I think I have found the most hopeful of all remedies, for hope is revived and confidence restored."

Now certain facts in this connection are worthy of consideration. The orthodox church as such upholds the inerrancy of the New Testament and claims that Christ was God in human form; yet its practice clearly proves that it either does not believe that Christ spake wisely or truthfully when He taught and commanded His disciples to cure "the lepers" and "all manner of disease," or else it does not believe in the inerrancy of the Scriptures.

If these men will come out frankly and take the position of the Unitarians or that of the liberal religious leaders who reject the doctrine of the plenary inspiration of the Scriptures, if they will say to the world that they do not believe the alleged miracles were ever wrought, upon which the Christian faith has been so largely nourished through the ages, then their stand will be consistent. But all those churches which hold to the divinity of Christ and the inerrancy of the Scriptures, and refuse to accept the teachings of the New Testament in regard to the cure of disease as taught by Jesus, are discrediting Christ and His claims by their recreancy in regard to these things.

One of the many eulogistic articles that have been widely circulated concerning the work of Emmanuel Church appeared in *The Outlook*. It was from the pen of Dr. Richard C. Cabot, the well-known Boston physician. At the outset the good doctor says something that is eloquently suggestive as to the reason that has led to this sudden harnessing together of religion and medicine by the two professions that for over twenty years have ridiculed Christian Science as crazy idealism. He says: "Partly because

the church has lost its interest in the human body, and partly because the doctors have lost their interest in everything else, comes Christian Science, and triumphs."

Here we have the secret of this belated religio-medical activity. Dr. Cabot points out the fact that: "No one can be treated at Emmanuel Church without the diagnosis and approval of a physician. Each patient brings a letter from his physician, or, if he has none, is referred for examination to one of the physicians of the parish, who have agreed to examine, free of charge, all who apply for admission to the Health Class. If the patient is found to have no organic disease and to be otherwise suitable for psychical treatment, he is then taken in charge by Dr. Worcester, Dr. McComb, or one of their assistants."

Of the remedial means resorted to, "suggestion," he observes, "is the one most used."

Dr. Cabot further states that he has studied the records of the cases treated between March, 1907, and November of the same year, a period of seven months. He found that there had been 178 cases taken. All, of course, were persons whom the physicians had declared to be affected merely with functional disorders. Of this number, 82 were

treated for neurasthenia; 24 for insanity; 18 for fears and fixed ideas; 22 for alcoholism; 10 for sexual neuroses; 5 for hysteria; and 17 miscellaneous. Of this number, 55 appear to have dropped out of sight, as the reports show that the results of the treatment in these cases are unknown. Most of them probably received little or no benefit, or they would most likely have reported results. Forty-eight were known not to have been improved. Twenty-eight reported slight improvement, and 47 were much improved. Thus it will be seen that 103 were either not improved at all or did not see fit to report results; 28 were but slightly helped, making a total of 131; while 47 were much improved. We are glad to know that Dr. Cabot and the reverend gentlemen who are at the head of this movement feel much encouraged at the above results following these sifted cases of persons who were only suffering from functional diseases, although to us the results seem surprisingly meager. From our observations we are thoroughly convinced that if Christian Science treatment of the sick had not been far more successful, this church would never have made such surprising and steady gain in America; yet it must be re-

membered that Christian Scientists take Jesus' words and the statements given in the Bible in regard to disease, quite seriously. They believe He was neither untruthful nor ignorant; that He meant what He said when He declared that the healing of the sick in His name was one of the signs that marked His discipleship. They believe the Bible record of the cures made by Jesus, the apostles, the seventy and the early Christians after Christ, to be historical verities which prove the truth of Jesus' teachings in regard to sickness. And to the thousands and tens of thousands of persons who have been cured after regular physicians have failed to benefit them, and in numbers of cases after the regular doctor had pronounced a death sentence on them, their cures, together with the new exalted faith and moral enthusiasm that they have derived from the new understanding of the Christ truth, have led to a belief that the founder of Christian Science has rediscovered the truth which Jesus taught, lived, practiced, and which was a priceless heritage of the church before the days of Constantine,—a heritage that largely explains the rapid spread of primitive Christianity.

But to return to the central thought of this

paper. Do the millions of orthodox Christians who accept plenary inspiration and the Divinity of Christ, and do the ministers of the churches whose creeds teach these things, carry the sign that Jesus declared should prove them His disciples? Do they attempt to do as He solemnly commanded them to do in the presence of sickness? There can be but one truthful answer to this question. Even those who are driven by the rapid growth of Christian Science to do something, adopt a method that frankly discredits Jesus' theory and claim and the results that are said to have followed His treatment and that of His disciples. Jesus commanded the disciples to heal "all manner of disease," to "cleanse the lepers" and raise the dead; and if the Bible report is true, the Nazarene and His disciples during the life of Christ on earth and after the establishment of the Christian Church, did these things. Organic disease was as quickly and successfully met as were functional disorders, if the records of the New Testament are trustworthy, and if the Bible, as the great orthodox world claims, is inerrant, there can be no question on this point. Hence is it not perfectly clear that the attitude of orthodox Christianity to-day in re-

gard to the treatment of the sick indicates all but universal infidelity to the long-cherished and defended theological position of the orthodox churches touching plenary inspiration and the Divinity of Christ? And if the Bible is to be taken as the very Word of God, it necessarily must be true. If Christ is the very Son of God, He would not have been ignorant of the laws of life. This, it seems, ought to be a very solemn thought for the millions who think they believe in the inerrancy of the Bible and the Divinity of Christ. It may also help them to understand one great reason for the astonishing growth of Christian Science during the last two decades.

# CHAPTER II

## THE MASTER NOTE IN THE MESSAGE OF CHRISTIAN SCIENCE

"Where there is no vision, the people perish."
—*Proverbs.*

"Voices are crying from the dust of Tyre,
From Baalbec and the stones of Babylon—
We raised our pillars upon Self-Desire,
And perished from the large gaze of the sun.

"Eternity was on the pyramid,
And immortality on Greece and Rome;
But in them all the ancient Traitor hid,
And so they tottered like unstable foam.

. . . . . .

"No house can stand, no kingdom can endure,
Built on the crumbling rock of Self-Desire."
—*Edwin Markham.*

TO THE philosophical student of history, no fact is more obvious than that in proportion as a civilization, a people or a nation is dominated by moral idealism—by the vision that gives to life a living faith, it will rise, advance and become inherently great. On the other hand, in proportion as

the eternal moral verities fade before interest in and a passion for the fleeting things of sense, a civilization or people declines, although frequently to the physical eye of the casual observer the stricken victim of materialism or sense domination appears to be entering on a period of unexampled glory, power and greatness, just as one ignorant of nature's phenomena might easily imagine the autumnal burst of ephemeral splendor to be a manifestation of life and health.

Moral idealism nourishes the soul upon the eternal spiritual verities. It weaves into the web and woof of life honor, integrity of thought and purpose, a passion for truth, and an ever-broadening love. In a word, it speaks to the children of men, awakening them from their absorption in fleeting sense perceptions to a realization of the eternal spiritual verities, Truth, Beauty and Goodness, and thus brings them *en rapport* with the All-Life and its infinite manifestations; with the Common Father and His common children.

The fate of civilizations and nations in the ever-recurring battle between idealism and materialism is one of the most absorbing and suggestive facts of history; while there are

few pages in the annals of the past so inspiring as those which show how great peoples, after having yielded to the lure of sense domination and started upon the downward slope, have been arrested and rejuvenated by the masterful appeal to the reason and conscience side of life, which has reawakened the moral idealism or spiritual enthusiasm and faith in the soul of society.

Our purpose in stating this general proposition as an introduction to our consideration of the master note in the message of Christian Science, is to impress upon the reader the basic truth which students of human progress must keep in mind if they would find the key to great idealistic or spiritual movements of national and civilization-wide significance, which exert a compelling influence over the thought and life of multitudes of highly intelligent men and women.

"To me the most astounding historical fact of the past twenty-five years is the rapid growth of Christian Science in this nation, and the permanent hold it seems to have taken on tens of thousands of highly intelligent and discriminating citizens."

The speaker was a well-known writer

whose extensive travels had brought him in touch with the vital life of the people in various parts of the country.

"The healing part of the new faith," he continued, "affords no adequate explanation for this phenomenon. It doubtless is largely the means of interesting very many, and perhaps the greater number of those who are drawn to Christian Science. Consider these facts: In 1895 there was not a Christian Science church building to be found anywhere. In a recent paper contributed to *The Contemporary Review* by Mr. Frank Podmore, he states that this new religious body 'is represented at the present time by over eleven hundred churches or societies. . . . There are over four thousand Christian Science practitioners, while no fewer that 440 editions of *Science and Health With Key to the Scriptures* have been published, and upward of half a million copies sold.' In this country there is to be found, as you know, a large number of magnificent church edifices. Indeed, the property of this religious body in our country is estimated at between eight and ten million dollars, and stately buildings are being erected all the time. In Chicago alone there are five beauti-

ful church structures, and two congregations as yet without their own buildings.* In England the movement has taken a firm hold and several fine edifices are owned by the Christian Scientists; while its churches or societies are now to be found in almost all parts of the world.

"Now to say that there is no great motor power behind this new religious organization save the healing of the sick, is absurd; and especially is this apparent when one takes into consideration the way the faith dominates the ideals or moral impulses of its disciples. Nothing is more marked about this religious teaching than the way it seizes hold of thought and imagination, frequently changing the whole course of one's life."

"That is very true," I replied. "I have known not a few persons who were the slaves of drink or given over to other forms of dissipation, who through Christian Science have been lifted to a noble plane and have become active workers for all that is finest and truest in life. Indeed, my investigation, extending over many years and conducted at all times with an earnest desire to be impartial and unprejudiced, has fully convinced me that the

*At the present time there are nine congregations in Chicago.

great majority of those who accept Christian Science become changed persons. They are cheerful, optimistic and dominated by inspiring and uplifting ideals. They strive to reflect love and exhibit much of that living faith that marked the early Christian church."

"Exactly so," returned my friend. "And I repeat, the reason for this phenomenon is a baffling mystery to me. If we had here a splendid ritual that appealed to the imagination, an elaborate and popular song service, or men of eloquence who could draw great audiences and hold them spell-bound, I could understand its success. But the Christian Science service is to me the least calculated to interest and appeal to the outsider, to 'the man on the street,' to use the popular saying, of any church service with which I am acquainted. Now, what is your explanation of this mystery?"

"Its success, is seems to me," I replied, "is to be found in its meeting the heart-hunger of thousands of our people in a satisfying way. The most significant fact about this religious message is the power it exerts in quickening the conscience or spiritual side of life and bringing the believers under the compulsion of moral idealism. In personal

interviews with a great number of Christian Scientists and in the course of extended correspondence in which I have sought for facts and data that would enable me to competently and justly judge this new religious movement, in almost every instance the persons communicated with have placed the spiritual awakening that has been wrought through Christian Science as incomparably the greatest blessing that it has brought into their lives; although in numerous instances these parties, who are now in the enjoyment of excellent health, had been doomed to early death by medical science.

"Now let me give you a little incident that will perhaps help you to understand this mystery. When the poet Joaquin Miller was last in Boston he expressed the desire to attend a service at the Christian Science church. He was going to leave before Sunday, so the only opportunity was the Wednesday night testimony or answer to prayer meeting. I told him I should be glad to accompany him to the service on the following evening. The next day was extremely disagreeable, a cold winter rain and searching wind prevailed. The poet had an engagement at Harvard for the afternoon, but a little after six o'clock he

returned to my office and again expressed the wish, notwithstanding the inclemency of the weather, to go to the meeting. As we approached the great temple I ventured the opinion that the congregation would probably appear very small, owing to the fact that the church seats more than five thousand persons and the night was so extremely disagreeable. On entering the auditorium, however, we were both greatly astonished to find it almost filled, excepting the upper gallery. There were probably between three and four thousand persons present. The service interested the poet greatly, and when we left the building he expressed the pleasure he had derived.

"'How can you account,' I said, 'for that enormous audience on such a night? It is probable that all the other churches in the Back Bay district put together did not have half the number present that were at this meeting.'

"'These people,' said the poet earnestly, pointing to the Christian Science church, '*believe* their religion. It has filled their minds with a living faith, with hope and with love.'

"Now," I continued, addressing my friend, "this observation I believe to be the simple

truth, and in it I find the answer to your question. Christian Science has come with its message instinct with spiritual vitality at an hour in our country's history when a vicious opportunistic materialism is advancing like creeping paralysis over the body politic, the business, educational and religious life of the nation. Its appeal is primarily to the spiritual side of life; but as with the primitive presentation of the Gospel, it accompanies its appeal with the offer of present relief to the sick body and fear-fettered and despairing mind. While helping the diseased and unfortunate, it lifts the eye from the plane of sense-perception, to that of ethical idealism. It has in a vital way impressed again the social ideals that were so boldly proclaimed by Jesus, while its philosophical concepts not only reflect the metaphysical idealism of the Gospels and of St. Paul, but also strikingly accord with much of the thought of Plato and the greatest of the German transcendental thinkers; and its appeal, unlike those of the Greek and German philosophers, has been made in language the people can comprehend.

"Professor Herbert E. Cushman, Ph. D., of the Chair of Philosophy in Tufts College,

points out the fact that on its theoretical side it has much in common with the philosophical concepts of St. Paul, Plotinus, Spinoza, Thomas á Kempis, Luther, and even Whitman. 'It will thus be seen,' he says, 'that Christian Science is akin to many mighty theories.' He holds that as a movement it is 'not only a reaction against ecclesiasticism, but as its name indicates, against materialism as well. Ecclesiasticism and materialism are not of necessity companions, but in the present period of civilization they happen to be such.' "

Very different from the broad view expressed by my literary friend was the confident opinion of another gentleman, a strong upholder of orthodox religious views. This person felt sure that not only was the secret of Christian Science growth and influence to be found in its claims in regard to the cure of physical ailments, but that it was also the master concern of the leader and practitioners of the movement; that the loaves and fishes, or monetary return, was their chief concern.

"I understand," he observed, "from persons who I believe are thoroughly reputable and in a position to know, and from sources

that I regard as authoritative, that the claimed healing of disease and a gullible public are not only the principal reasons for the apparent success of Christian Science, but that the money to be obtained from the treatment of disease which they claim does not exist, is the principal concern of the Christian Scientist."

"Your views," I replied, "are certainly exactly the reverse of the clear teachings of the founder of Christian Science as constantly emphasized in *Science and Health* and her other writings, and by the leading writers, lecturers and practitioners in the church. I have made a rather close study of this remarkable movement for some years and feel I can speak with some degree of positiveness as to the convictions, teachings and practice of its representative leaders. On the other hand, I think I am warranted in saying that your view voices the hostile, prejudiced and biased attitude of conventional thought, which in all ages and lands, whenever a prophet with a new message arises, seizes on some fact in the life or position in the proclaimed word, and by misrepresentation and gross distortion conveys ideas exactly the reverse of the truth. A striking

illustration of this fact is found in the case of Jesus Christ. He mingled with the poor and social outcasts, in order to comfort, teach, help and uplift them, to bring into their lives a new, ennobling and vitalizing element, redemptive in character. And how did the hostile, prejudiced and biased conventional leaders use this fact? Exactly as does the same element use the teachings of Christian Science in regard to the healing of disease,—to mislead the public, that does not take the trouble to investigate at first hand. Jesus, it was claimed, was a wine-bibber and an associate with the lowest classes of society. Now, as a matter of fact, the position of Mrs. Eddy as strongly emphasized in *Science and Health*, and that of the authoritative writers, lecturers and practitioners, in regard to the healing of disease, is exactly the same as that of the Founder of Christianity and the Apostles, if you accept the canon of Scripture as given in our Bible. The Christian Scientists teach that the healing of all manner of disease is a solemn injunction imposed by Christ on all His disciples, and must be observed by those who would follow Him. The bodily improvement is, they hold, a result of the spiritual illumination or a realiza-

tion of the spiritual truth taught by Christian Science. The healing is a direct evidence to the recipient of his understanding of Divine Truth. To the Christian Scientists, therefore, the healing is a consequence or an incident, resulting from the awakening of the sleeper drugged by the lethe of sense to a realization of his Divine sonship, to a recognition of the true spiritual nature of man and his at-one-ment with the Father. This awakening leads the prodigal to return to the Father's house, to turn from the husks of fleeting sense allurements and to accept first the Kingdom of God or the dominion of the spiritual. Now, is not this exactly in conformity with the New Testament teaching? Did not Christ continually cure the sick as a means of awakening them to a realization of the great fact voiced by Browning in the line, 'All's love, yet all's law'?

"You," I continued, "accept the canon of the New Testament as the revealed Word of Deity, and in it nothing is more clearly taught than that the Founder of Christianity demanded that His disciples should ever accompany the proclamation of the redemptive gospel of Light and Love by the healing of the sick. Indeed, Christ, according to the

New Testament, even went further and made the startling declaration that greater works than He had wrought should be performed by His disciples. That the Apostles and preachers of the early church took Christ seriously is amply proved by the record in the Acts of the Apostles, where Peter, Paul and other of the great first preachers constantly attracted the attention of the Jews and Gentiles to the new evangel by the wonderful cures of the sick. Nor was this all. Long after the Apostles passed from view, the Primitive Church, still strong in vital faith, took Christ's injunction seriously and practiced healing, as is evidenced by the writings of such early church fathers as Justin Martyr, Irenaeus, St. Cyprian, Clement, Theodore of Mopsueste, St. Ambrose, St. Augustine, St. Jerome, and others.

"St. Cyprian wrote: 'There is no measure or rule in the dispensation of the gifts of heaven as in those of the gifts of earth. The Spirit is poured out liberally without limits or barriers. It flows without stop; it overflows without stint. By this they cleansed unwise and impure souls, restored men to spiritual and bodily health, and drove forth demons who had made violent lodgement in men.'

"And the great Origen observes that: 'Some give evidence of their having received through their faith a marvelous power by the cures they perform, invoking no other name over those who need their help than that of the God of all things and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities and from distraction of mind and madness, and countless other ills which could not be cured by other men.'

"Theodore of Mopsueste wrote: 'Many heathen amongst us are being healed by Christians from whatever sickness they have.'

"And Clement urged his disciples to practice their gift of healing confidently.

"Christian Science, as did the early Christian church, holds the healing of the sick to be a solemn and imperative command imposed upon the disciples by the Founder of Christianity; but, as has been observed, it is regarded as a means to the supreme end,—the awakening of man from his death-like slumber or the dream life of sense domination, to a realization of his true nature and of the grandeur, the dignity, duty, responsibility and obligation of life.

"Here, then, is found the master note in

the message of Christian Science. Its supreme appeal is to the spiritual nature. Accepting the Bible declaration that God is Love, and that Love is the fulfilling of the Law, it seeks to lift the mind from absorption in self and the fleeting things of sense, to thoughts of others and things permanent and life-giving; from egoism to altruism."

I now wish to consider the significance of this idealistic message to our civilization. It came at a moment when the materialism of the market had already thrown its spell over the imagination of our people; when money madness was spreading like a deadly contagion throughout society, touching with its fatal blight government, business, society, the college, and the church.

The remarkable growth of Christian Science during the past fifteen years and the strong and compelling power which it exerts over the minds of its adherents lead me to believe that in it will be found a great and potent agency for the checking of the advance of sordid and visionless materialism and reaction and the reawakening of moral idealism in the heart of the people.

As was indicated at the opening of this paper, history is not wanting in examples of

the saving influence of a strong spiritual or idealistic message which meets the heart hunger of a people, even after society has yielded to the spell of materialism and egoism.

"Looked at from a social point of view," says Professor Cushman, "the Christian Science movement is a social reform. It represents the protest of the individual. It finds its counterpart in many epochs in history,—as in the revolt of Luther from the Roman Catholic Church, in the revolt of Wesley from the English Church, and in many other ecclesiastical crises. . . . The individual's religious life has been starved, and now we find the individual rising to a full consciousness of his power. The central doctrine of Christian Science, to wit: that God is the real in the life of every individual, although, as we shall see, it is a very old doctrine, has given to the modern man a new sense of his immortality and greatness."

Even more striking than the instances cited by Professor Cushman, is the parallel between the condition of present-day society and certain marked characteristics of the life of the Jews, Greeks and Romans two thousand years ago. Indeed, so suggestive are

some of these parallels that a glance at the elder civilization at the time of the advent of Christianity will help us to better understand the significance of the new spiritual appeal at the present crucial period in our history, though we should not lose sight of the fact that we today are on a much higher round of the spiral ladder.

History emphasizes no more inspiring truth than that, although there come from time to time periods of depression and partial eclipse, when not unfrequently nations die and sometimes civilizations pass from the stage, yet on the whole man is slowly but surely rising. The trend of life is Godward. When the Great Nazarene proclaimed His new and revolutionary gospel, which was followed by the rise and rapid spread of Christianity, the civilization of the Roman world presented an intensely melancholy spectacle. Externalism, artificiality, egoism and materialism were the dominant notes of life in the three great capitals of world thought—Rome, Athens and Jerusalem. Then through the music of life ran the note of despair. Men existed rather than lived. It was a period of triumphant animalism, in which revolting lust and refined savagery, ex-

cessive wealth and abject penury, frequently made all the more hopeless and repellent by sanctimonious hypocrisy, existed on every side. Rome, then the throbbing heart of this civilization, was given over to the lust of the eye, the lust of the flesh and the pride of life. Intellectual training without moral culture was a characteristic of high life. In vain did the Stoics attempt to stem the tide of degradation. The idle rich had long since become vicious and lawless; the idle poor had become criminal and debauched. The great struggling millions found life day by day more hopeless and their burdens grew gradually heavier and heavier. Luxury existing by the side of want is an unfailing sign of moral disintegration. The historian Froude has given us an admirable characterization of the Rome of this period in the following graphic words.

"It was an age of material progress and material civilization; an age of pamphlets and epigrams; of salons and of dinner parties; of senatorial majorities and electoral corruption. The highest offices of state were open, in theory, to the meanest citizen; they were confined, in fact, to those who had the longest purse or the most ready use of the tongue

on popular platforms. Distinction of birth had been exchanged for distinction of wealth. The struggle between plebeians and patricians for equality of privilege was over, and a new division had been formed between the party of property and a party who desired a change in the structure of society. The free cultivators were disappearing from the soil. Italy was being fast absorbed into vast estates held by a few favored families and cultivated by slaves, while the old agricultural population was driven off the land and was crowded into towns. The rich were extravagant, for life had ceased to have practical interest except for its material pleasures; the occupation of the higher classes was to obtain money without labor, and to spend it in idle enjoyment.

"Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated in their hearts disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, pa-

tient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant political, cant religious; an affectation of high principle which had ceased to touch the conduct and flowed on in an increasing volume of insincere and unreal speech."

Archdeacon F. W. Farrar, in commenting on the Rome of this period, says:

"In the age of Augustus began that 'long, slow agony,' that melancholy process of a society gradually going to pieces under the dissolving influence of its own vices.

. . . . . .

"The ceremonies of religion were performed with ritualistic splendor, but all belief in religion was dead and gone. 'That there are such things as ghosts and subterranean realms not even boys believe,' says Juvenal, 'except those who are still too young to pay a farthing for a bath.' And yet the highest title of the emperor himself was that of *pontifex maximus*, or chief priest, which he claimed as the recognized head of the national religion.

. . . . . .

"It was an age of the most enormous wealth existing side by side with the most abject poverty.

"It was an age of boundless luxury—an age in which women recklessly vied with each other in the race of splendor and extravagance, and in which men plunged headlong, without a single scruple of conscience and with every possible resource at their command, into the pursuit of pleasure. There was no form of luxury, there was no refinement of vice invented by any foreign nation, which had not been eagerly adopted by the Roman patricians."

Passing eastward from Italy we find that Greece at this time presented a spectacle less tragic but very melancholy. Society was permeated with artificiality. There was a hollow ring to conventional life on every side, but there was also a deep heart-hunger for something better. The golden age of Pericles had long since departed, and the great philosophers whose intellects are still the wonder and admiration of the world had passed away to be followed by a horde of sophists who were little better than sounding-boards—bodies without souls—talking-machines who, having little faith, hope or love, had made philosophy a profession in order to enjoy life at ease. Of the Grecian world of this period Professor Edwin Hatch observed that it was

"a world which had created an artificial type of life and which was too artificial to recognize its own artificiality—a world whose schools, instead of being laboratories of the knowledge of the future, were forges in which the chains of the present were fashioned from the knoweldge of the past."

When in the earlier days moral idealism swayed the Grecian world, Persia's might and millions were powerless; but after sordid materialism and artificiality became the dominant note of life, Greece went down before the comparatively insignificant might of Macedon. There is little doubt but what Phillip and Alexander would have been as powerless as Darius and Xerxes, had not the old spirit of Greece given way before the growing love of show and amusement. "The rich," observes Professor Fyffe, "grudged giving the state anything and tried to escape taxes." After the conquest of Greece by the Macedonians the degeneracy rapidly increased. Temples were reared on every side, but religion gave place to a sensuous materialism in the popular heart.

And yet here, in the midst of a life so characterized by insincerity, so essentially superficial in character, were numbers of men and

women who thirsted for something which their hollow education, their shows, games and amusements, their multitudinous temples and elaborate ceremonialism, signally failed to supply. There was a deep heart-hunger for something real and sincere, something which possessed the power of restoring faith, awakening hope and kindling that comprehensive love which extends to all sentient beings, and marks the zenith of life's aspirations as boldly as sensualism marks its nadir. This feeling was seen on every side. We are told that the Apostle Paul found a temple dedicated to the "unknown God." What could be more pathetic?

Leaving Greece, we enter the Palestine of the period. Here it is noticeable that religion had degenerated into soulless formalism, and theology concerned itself with the outside of the cup of life. The phylacteries were enlarged and the prayers lengthened. The deep, earnest cry of faith was drowned by the self-adulation of the pompous Pharisee or the jangling voices of warring sects. The Sadducees sat in high seats and scoffed at the dream of a future life. Ecclesiasticism and materialism were enthroned in the temple. The people were expected to regard rigidly

the outward form and narrow dogma of sect and race. They were taught to hate the Samaritans as idolaters and perverters of the truth rather than love them as brothers, who, if erring, were brothers still. The masses were in intellectual bondage to those who taught conventional religion with their mouths, whilst their lives perpetually contradicted all that was vital or uplifting in religion. Moreover, the yoke of a foreign government weighed on the nation and the people were compelled to bear a crushing load imposed on them by the merciless rapacity of extortioners who, under the cloak of the law, robbed the poor of well-nigh all but their daily bread.

At this time, when vital faith had flown, when hope was dying and love was withering like a canker-eaten flower, there came out of a little obscure village in Galilee a serene soul, whose inner nature was nourished by a great and abiding faith in *the ultimate triumph of good*, and in the reality of a Divine Father, who was Spirit and who radiated the light of Truth, whose name was Love, and in whom we live, move and have our being, This lofty soul felt what only the most spiritual and sensitive natures are capable of ap-

preciating *the weight of the people's miseries*. Nor was this all: He possessed that energizing faith in the divinity of man which rendered it possible for him to rise above savagery, greed and sensual joys; His brain was aflame with Love; a great hope filled His heart; the dream of a universal brotherhood based on the Golden Rule dwelt in His mind, as an ideal haunts the brain of a sculptor until he yields to his impulses and gives it expression. He was philosopher enough to realize that if His ideal was to take possession of the hearts of others something more than theory must be manifested. His life was the expression of His dream. His words and deeds carried with them a potency which boldly contrasted with the perfunctory teaching of the conventional religionists of His time. His lofty faith and overmastering passion for justice, the ever-present sympathy for those sinned against, and His potent power in the presence of disease, born of faith and understanding, spoke of something which answered the heart cry of the loftiest and most divine emotions known to life. His dream was the noblest that has ever haunted the brain of man—the ideal of a redeemed humanity, brought *en rapport* with God or

the Cosmic Mind, and forming a brotherhood cemented by all-encompassing love and made strong by a living faith and never-vanishing hope.

The Serene Dreamer alarmed respectable conventionalism in church and state, with the usual result,—persecution, false witness, and in His case, the martyr's crown. But the message once given could never die. It met the heart-hunger of the age. Its great luminous truth,—the reality of the Divine Life, the All-Father, whose essence was Love, the sonship of man, the brotherhood of the children of men—from glittering generalities, these things became life-governing convictions. The strong faith, the great hope, the radiant love which characterized His life and teachings, fired the hearts of those who dwelt with Him. They tried to return to their nets, but were impelled to higher duties. He who is touched by the divine flame cannot again find contentment on the self-plane. The peace which comes from doing good, the great calm of the soul which is known only to those who make the great renunciation, and devote thought, deed and life to truth, justice and love, forever closes the gate of life against sordid greed, selfish gratification and

pseudo pleasures which characterize the life of the unawakened spirit. And so these once simple-hearted fishermen became torch-bearers of life in the hour of humanity's night. They carried throughout Palestine, Greece and Italy the gospel of faith, hope and love, and this light from the East revived the divine in the hearts of the despairing.

Returning to our age, while it is freely admitted that great and beneficent advance has been made during the past two thousand years, we cannot blind ourselves to the fact that the past fifty years have witnessed a decided sweep away from the idealism of the early years of our history and an advance of materialistic-concepts to a commanding place in the thought-world of the Republic.

As Christianity came to a world under the spell of materialism, concerned with the shell and ignoring the vital spirit,—a society given over to egoism, self-desire and sensuous allurements, so Christian Science has come at a time when our society was fast coming under the death-dealing spell of the materialism of the market, the sordid, selfish, egoistic and mammon-worshiping influence which ends in spiritual death; and by reawakening faith in the hearts of the people,—a living

faith in a living God, by lifting the thought from the transient, sordid, egoistic and materialistic ideals that are threatening to enslave the nation and centering man's thought on the eternal moral verities, it is not only transforming the lives of thousands, but is making each one thus brought under the compulsion of moral idealism a diffusive center radiating the light, the faith and the love that are life-sustaining elements of civilization.

# II

# CHRISTIAN SCIENCE A THERAPEUTIC AGENT

## CHAPTER III

### CHRISTIAN SCIENCE AND ORGANIC DISEASE

TO ONE who has carefully studied the phenomenal spread of Christian Science during the past twelve years, since the first church was dedicated, nothing is more significant than the rapid shifting of ground on the part of physicians and conventional critics in regard to the curing of the sick. At first there was general incredulity expressed and very positive denials of the claims were made by a large proportion of those who think along conventional and scholastic lines.

Later, when a grudging admission was forced in regard to cures, owing to the large number of cases in which healing was claimed and the unanswerable character of the evidence, it was urged that the people cured were for the most part ignorant, over-credulous or neurotic characters, long the victims of imaginary diseases, but that no well-defined cures of persons really ill could be adduced.

Unhappily for its critics, investigation revealed the striking fact that a very large proportion of those who had accepted Christian Science after they had been cured by it were persons of prominence in public, professional, educational and business life; persons of far more than ordinary intelligence and in many instances individuals who by special training, such as judges, for example, were accustomed to close and logical reasoning and the weighing of evidence in a critical manner. Moreover, it was apparent on personal investigation that a very large proportion—probably seven-tenths, of the Christian Science fellowship had come into the church through being healed after orthodox medical treatment had been long and faithfully, but fruitlessly, tried.

Since the volume of evidence relating to remarkable cures wrought under Christian Science treatment has grown so great that it is no longer possible for persons having any regard for their reputations to deny the facts, certain physicians and clergymen have been forced again to shift their ground. They now admit what can no longer be ignored, but in lieu of the denials of yesterday they now advance the claim that while functional diseases may be and are being cured by Christian

Science, no organic disease can be thus successfully met.

It is our purpose in the present paper to examine this claim and in so doing we shall cite the testimony of men who, even in the eyes of the medical fraternity, must be regarded as having the training and practice that would render them competent to differeniate between functional and organic disease; men who through medical training and wide or extensive practice in the treatment of the sick according to the orthodox systems, are certainly entitled to the serious attention of those who believe that only regularly-educated medical doctors are competent to determine when a disease that is killing a patient is functional or organic.

Clergymen, editors and doctors have recently appeared in print, assuming almost as dogmatic an attitude as that taken by the critics ten years ago, who ridiculed the claim that any disease could be cured by Christian Science.

Perhaps the most distinguished of these recent critics is Dr. Richard C. Cabot, the well-known Boston physician and instructor in the Harvard Medical School. In a late issue of one of the popular magazines this

physician undertakes to examine Christian Science cures with a view to showing that though "most Christian Science cures are probably genuine . . . they are not cures of organic diseases."

Dr. Cabot, in common with many physicians and other critics of Christian Science, makes much of the inability of the sick to judge of what is affecting them and their equal inability to correctly understand or report the opinions given by their physicians. Now while it is right and proper to make a certain degree of allowance for ignorance on the part of the sick in regard to the exact character of their diseases, and perhaps for carelessness or mendacity in reporting the opinions given by their family physicians or the doctors who have treated their cases and failed to cure their ailments, it is quite possible that too much emphasis is placed on this alleged ignorance and loose thinking on the part of the patients by the critics of Christian Science; while, on the other hand, it is important to remember that the physicians who are so ready to discredit the testimony of thousands and tens of thousands of persons, many of whom are men and women of very superior intelligence, who have been cured by

Christian Science, are themselves largely disqualified for passing on the evidence in a thoroughly judicial spirit.

And in saying this, it is not necessary to maintain that the doctors in question are intentionally dishonest or unfair. They have, however, been thoroughly educated to believe exactly the opposite of what the Christian Science philosophy teaches. Not only has their scholastic training taught them to regard with intolerance and contempt theories which claim that disease can be cured by means other than what are known as material, but their practice naturally fortifies the teachings which they have accepted as true. They are day by day administering medicine; their position is emphatically the materialistic as opposed to the mental. Theoretically they are at one pole, the Christian Scientists at the other. And all students of history and human life know full well how difficult it is for even the broadest-visioned thinker to rise superior to prejudice, when he is viewing something that he has always regarded as the antithesis of the truth. The mental eye becomes accustomed to seeing things in a certain light. Change the focus, and everything appears distorted. The old Cretan who

for thirty years was imprisoned in a dark cave, when dragged into the glorious sunlight shrieked in agony, declaring that the sunlight poisoned him. So it is perfectly obvious that persons whose education, environment and daily practice are opposed to a certain theory, are to a great degree incapacitated from fairly, judicially or competently judging such a theory.

There is a further factor entering into the case, in so far as the physicians are concerned, which in many instances doubtless tends to bias judgment, and that is the bread-and-butter consideration—the circumstance that the livelihood of the physician and the success of the medical schools are measurably threatened by the rise and rapid growth of a new and successful method of cure. The bitter opposition which confronted Hahnemann, following his wonderfully successful treatment of typhoid fever, became so intense that he was compelled to leave Leipsic; and all persons familiar with the history of medical advance know full well how bitterly the schoolmen have fought every innovation that came from without.

During the past fifty years, or since the age of consolidation and the growth of mon-

opolies and trusts, the medical profession has been the most active of all professions in its attempt to gain legal protection that would grant it a monopoly in the treatment of the sick.

Herbert Spencer, in *Social Statics*, aptly touches on this aspect of the matter—the motive of gain. After pointing out the analogy between the would-be medical hierarchy and that of the church in earlier days, when she arrogated to herself the right to compel men to believe whatever she deemed the truth, or suffer torture and death for refusing to conform to her demands, he says:

"Moved as are the projectors of a railway, who, whilst secretly hoping for salaries, persuade themselves and others that the proposed railway will be beneficial to the public —moved as all men are under such circumstances, by nine parts of self-interest gilt over with one part of philantrophy—surgeons and physicians are vigorously striving to erect a medical establishment akin to our religious one."*

Now when this motive—the bread-and-butter phase of the question—is added to the other even stronger influence—that of preju-

*Social Statics, p. 409

dice, environment, education and practice, is it not clear that even if doctors desired to be fair and just, yet they cannot be expected to be unbiased in their views? Though, as we have already observed, it is not necessary to hold that a physician who opposes Christian Science is consciously influenced in a dominant way by his desire to protect his practice or to further the interests of the school in which he is a professor; nor is it necessary to claim that he is consciously the slave of prejudice and preconceived ideas; yet certain it is that in a large number of cases these things, and especially the education, practice and prejudice, incapacitate doctors from impartially judging the question of cures produced in a way which, according to their books, is as absurd and impossible as was the Copernican theory ridiculous and impossible to the scholars who all their lives had taught the theories of Ptolemy. And it is very important to keep this fact in mind when considering physicians' criticisms of Christian Science. In some respects it would seem that the doctors were peculiarly well fitted to consider the question, but in equally marked respects they are of all persons the least able to rise above prejudice and become wisely judicial.

Dr. Cabot, in the opening page of his paper, says:

"In my own personal researches into Christian Science 'cures,' I have never found one in which there was any good evidence that cancer, consumption, or any other organic disease had been arrested or banished. The diagnosis was usually made either by the patient himself or was an interpretation at second or third hand of what a doctor was supposed to have said."

Let us hope that the good doctor does not belong to the class that are blind because they will not see, or that class of spiritually blind and deaf referred to by the Great Nazarene in one of his parables, when He said, "Neither would they be persuaded if one came from the dead."

That Dr. Cabot finds it difficult to fit his theory to the facts, in the presence of all the evidence with which he has been confronted, is indicated by the labored way in which he prefaces his discussion, when describing functional and organic diseases, and the many loopholes he leaves for escape in the event that cures exhibiting conditions that are supposed to be characteristic of organic troubles

are adduced. To appreciate this fact, we need only peruse his words, as follows:

"I have never seen any reason to believe that lies were told by the persons concerned. Their claims were the result of mistake or intellectual mistiness, and not of intentional deception. The cures no doubt took place as they asserted, but they were not cures of organic disease. Now, before going further, something must be said in explanation of the terms 'organic' and 'functional.' By organic disease is meant one that causes serious, perhaps permanent, deterioration of the tissues of the body; by functional disease is meant one due to a perverted action of approximately normal organs. Functional diseases are no more imaginary than an ungovernable temper of a balky horse is imaginary. They are often the source of acute and long-continued suffering; indeed, I believe that there is no class of diseases that give rise to so much keen suffering; but still they do not seriously damage the organs and tissues of the body. Organic disease, on the other hand, may run its course accompanied by much less suffering, but the destruction of tissue is serious, perhaps irreparable. The sharpness of this distinction between organic

and functional troubles is somewhat blurred by the fact that a functional or nervous affection, such as insomnia, may lead, both directly and through loss of appetite, to a loss of weight or to a considerable deterioration in the body tissues. Here we have what might be called organic disease produced by functional disease. . . We must also recognize the fact that there are a few rare diseases which we cannot certainly assign either to the organic or the functional class. Yet despite these reservations, the distinction which the words indicate is still a clear one in the vast majority of cases."

Personally, we believe that the alleged ignorance of the thousands and tens of thousands of patients who have been cured by Christian Science, after long and faithful trial of other means has proved entirely futile, is being largely overworked by the physicians. Thus, for example, the Christian Science Committee in New York has a record of 11,244* cures that have been wrought by Christian Science in the Empire State. A large number of these have been, according to the testimony of thoroughly intelligent men and women and their declaration as to

*See *Broadway Magazine*, November, 1907

the diagnosis of the physicians, such organic diseases as cancer, tuberculosis of the lungs, Bright's disease of the kidneys, etc. New York is under a strict medical law which has enabled the regular schools to drive out irregular medical practitioners, and yet, according to the statements of hundreds of well-known citizens of New York who have been cured by Christian Science, the physicians who previously treated them diagnosed their diseases as organic. And what is true of New York is true of various other states.

Moreover, Christian Science practitioners with whom we are well acquainted—men and women of fine education, high-minded, conscientious and intellectually brilliant, inform us that it has been their experience in the treatment of disease, that organic troubles yield quite as readily as functional disorders. Personally, we believe that the evidence obtainable would amply disprove the claims of the physicians before any unprejudiced or impartial tribunal.

But since the physicians lay so much stress on the testimony of their own schoolmen; since they would have us believe that only those who have been trained by an education in medical colleges and by long years of prac-

tice are competent to authoritatively differentiate between organic and functional diseases, we at the present time shall devote our attention to the testimony of physicians on this point; and in the first instance we desire to call the reader's attention to some facts presented by Dr. W. F. W. Wilding, a member of the Royal College of Surgeons of England, of the British Medical Association, the Incorporated Society of Medical Officers of Health, and of the Licentiate Royal College of Physicians of London, England. Surely this man ought to be competent to diagnose disease to the satisfaction of his medical brethren, and his testimony therefore has peculiar interest and value in this connection. In giving the story of his own personal observation and experience in regard to the cure of organic disease by Christian Science treatment, Dr. Wilding says:

"My father had been suffering for many years from an internal trouble, culminating in a serious attack of hemorrhage, and while contemplating an operation, he was persuaded to try Christian Science first, with the result that the operation was never required. He was completely healed in a few days' treatment. The report of this healing raised

such a bitter feeling of resentment in me that I think I should have been more pleased if the cure had failed, for I then deemed Christian Science to be quackery.

"However, some months later came my extremity, when medicine failed to check my daughter's headlong passage to her grave. . . . The disease my daughter was suffering from was tuberculosis, in both hip joints, and also consumption of the lungs. For the diseased joints she had been kept rigidly bandaged down to an iron frame reaching from the shoulders to the ankles, holding the body firmly fixed in the prone position. This was the usual surgical appliance for double hip-joint disease. Life in the open air and residence in a pure atmosphere and all other means to combat the scourge were tried, and yet at the age of nearly eight years she had wasted down to less than thirty pounds, i. e., to the weight of an average child of two years; in fact, to less than her own weight at two years of age."

Dr. Wilding then describes how he placed his daughter, who was then very near to death, under Christian Science treatment, a treatment that resulted in "transforming the whole outlook for my daughter. The ma-

terial shackles were at once discarded and the child began to walk without suffering pain.

"From that day, six and a half years ago, she has gone on improving, without any setback and without spending an hour in bed through sickness. The joints became free, the stiffened limbs supple, and the wasted tissues were steadily and regularly rebuilt, until she is now one of the most healthy girls in her school, never ailing, never absent, always able to take her part with other girls, both in school and out of school. She has not one symptom of disease about her.

. . . . . .

"In my practice were several patients suffering from organic incurable disease; some of them in their helpless condition decided to try Christian Science. One young man had suffered for about two years from traumatic disease of the knee-joint. This joint was very much enlarged and the various component parts were little else than a mass of pulpy swelling. The surgeons in the infirmary he was attending, told him that the only cure was excision of the whole joint, bringing the healthy upper and lower parts of the limb together and letting them unite, leaving him

with a leg shortened by several inches and stiff. We, surgeons, considered this course as a practical success, but the patient felt he would like to keep his whole limb, and therefore turned to those who held out hope to him. He consulted a Christian Science practitioner and was absolutely healed there and then. I myself personally examined this joint the day before and the day after his healing, and can testify to the condition and to the complete healing resulting from one Christian Science treatment.

"A patient had been under my care, more or less, for over six years, suffering from organic disease of the valves of the heart, steadily growing worse most of the time. The last attack had nearly proved fatal. This was another case of rapid healing when Christian Science was tried. One day she was going about in a bath-chair, the next working hard from early morning in her own cottage home."

At the time Dr. Wilding made this statement, the woman had been in the enjoyment of perfect health for six years, working hard every day.

Dr. Wilding, after observing that he could cite numerous other cases of similar healing

of organic troubles, gives the following interesting case which came under his personal observation a year and a half after he had become convinced of the power of Christian Science to cure all manner of disease. Every step of the following case, he declares, "passed under my personal observation."

"The patient suffered for twenty years from a form of paralysis and most of the time losing more and more control of her limbs, the latter eight years being completely paralyzed in the lower limbs, and partially in the arms, and she was so helpless that others had to carry her downstairs to her couch or bath-chair in the morning, and upstairs to bed at night, when she was even well enough to leave her bed at all.

"The attending medical man at this period, when asked his opinion of the future progress of the disease, replied plainly in effect, that there was no hope of any cure, but a very grave fear that she would steadily grow worse and that a fatal termination in the near future was not at all improbable—and then he followed this up with a strong recommendation to her to try Christian Science, because he had known of a case in his own practice of partial spinal paralysis being healed by this treatment.

"The patient, after consulting with her relatives and also with the one healed by Christian Science, to whom her doctor had referred, applied for Christian Science treatment.

"During the first treatment given, the Christian Scientist had the joy of witnessing the active return of movement in the paralyzed limbs, at first in an involuntary and uncontrollable swinging of the legs under the bed clothes. There had been no movement of these limbs for nearly eight years. In the early morning after the Scientist's visit, which had been paid in the evening, the patient made her sister get up, light the gas and help her out of bed, saying she 'felt sure she could walk.' She arose and walked around her bed. Their great joy may be imagined.

"The healing was so rapid that in two or three days she was able to go out, walking about the town."

We next invite the attention of our readers to some extremely interesting and valuable data furnished by another physician, whose thorough medical education, experience as instructor in a leading medical college, practice in one of the largest hospitals of the con-

tinent, and extensive private practice render him especially well qualified, from a regular view-point to accurately diagnose disease. Moreover, the special cases here given cannot fail to command the consideration of unbiased and thoughtful people, because, in addition to the opinions of an eminent expert diagnostician, the general facts observable by lay attendants and friends who were cognizant of them are substantiated by affidavits from these parties. Before giving this report, however, a few words in regard to Dr. Edmund F. Burton, who furnishes this data, will be interesting.

Dr. Burton graduated from the Rush Medical College of Chicago, Illinois. He served an interneship of eighteen months in Cook County Hospital of Chicago. After his interneship he was appointed a member of the surgical consulting staff of the same hospital. He was also appointed instructor in the Rush Medical College. Both these positions he held until he was compelled to leave the north on account of the rapid inroads made upon his health by tuberculosis of the lungs. He first went to Arizona, and later to Los Angeles, California. While in Arizona he served as Acting Assistant Surgeon of the

United States Marine Hospital Service. In reporting on his condition after the development of consumption, prior to his leaving Chicago, Dr. Burton says:

"I was obliged, on account of tuberculosis of the lungs, to abandon my medical practice in Chicago and go to Arizona, where it was hoped, against expectation, by those who advised this move that the disease might be overcome; but the prognosis was that I would not live more than a few months. I myself had discovered accidentally the presence of the disease more than a year before the time of leaving Chicago, but had delayed following the advice which I would have given to any one else, partly with the hope that I could overcome the trouble without the aid of a more favorable climate and partly through dread of the life at a consumptive resort. However, during the last two months preceding my leaving for Arizona the hemorrhages became so frequent and profuse that it was no longer possible for me to go on with my work, and I accepted what seemed to be the inevitable. During the year previous to my leaving Chicago I had been depending upon alcohol and opium in different forms to control as far as possible the symptoms of the lung trouble."

Later, Dr. Burton, as have so many physicians in like condition, resorted to cocaine to stimulate the faculties drugged and drowsed by morphine, in order to enable him to continue his practice. Finally the stomach refused to assimilate food, and there was added to other troubles a complete nervous break-down. The doctor's life was despaired of. So certainly, indeed, did death in the near future appear inevitable, that a local hospital refused to take the patient, and preparations were being made to remove the supposedly dying man to a state institution. There was a period of unconsciousness, reports Dr. Burton, of more than forty-eight hours, after which a "number of physicians who had known me for several months, in consultation pronounced me incurable, and told my friends that I had from a few days to a few weeks to live. A private sanitarium to which my wife applied refused to admit me on account of the hopelessness of the case. . . .

"During the evening following this verdict a lady suggested with much trepidation the advisability of calling a Christian Science practitioner, and my wife consented that this be done, not with a feeling that anything

could be accomplished, but in the same spirit of desperation in which any other harmless although probably useless thing would have been allowed. A practitioner came and remained with me three hours. At the end of the first hour I was sleeping quietly, and when I woke about eight o'clock in the morning it was with a clear mind and the absolute conviction, which has not changed since, that I was free and well. I asked what had been done for me, insisting that a radical change had taken place in my physical and mental condition. Naturally the conviction that I had been healed came very slowly to those about me, and it was months before it was fully acknowledged, but to me there was such a mental change that from the first there was no room for doubt. There is no need here to give figures, although I shall be glad to do so privately to any one, physician or layman, but I will say that so far as I know there is no instance in medical literature of the recovery of any one taking the amount of these drugs which I was taking up to the time referred to. And to one who knows the state of the nervous system and of the digestive organs which exists in such cases, it is stating it mildly to say that the

most remarkable feature of the cure was that there was no period of convalescence. From the time of my waking on the morning following the treatment there was no nervousness or twitching, sleep was natural and quiet, appetite healthy, digestive functions all in good working order, and mind clear and composed. The same afternoon I drove my automobile for two hours without weariness or excitement of any kind. During the following thirty days I gained thirty pounds in weight. Within ten days of the time that I was pronounced incurable, I undertook a most arduous trip across the Nevada desert, where unusual endurance and physical strength were absolutely necessary, and I found that I had an abundance of both. Moreover, from the day of the treatment to the present time [a period of over six years] there has never been any desire for alcohol, opium in any form, cocaine, or any other stimulant or drug.

. . . . . .

"Two months later I was able to lay aside glasses, which I had been obliged to wear constantly for several years on account of compound astigmatism, and my vision since has been such that there has been no need

to use them. About the same time and without any feeling of inconvenience I was able to abandon the habit of smoking, which I acquired in early boyhood and with which I had had many a hard and unsuccessful struggle.

. . . . . .

"I was forced by my own healing to the conclusion that there was a power in Christian Science of which I had never taken account. My own changed condition convinced me that there was something in the system, and I was determined to find out what it was, although I had no thought at that time that it could take me out of my profession."

Last winter a magazine published a paper from the pen of Dr. Burton, in which, after giving a detailed statement of his wonderful cure, he cited some remarkable cases that had come under his own observation, involving the cure of organic troubles through Christian Science. This article called forth the following letter from one of the leading Boston physicians:

"*Dear Dr. Burton:*

"1. What was the 'broken bone restored to normal condition and function within a

few hours'? (*Midwestern*, February, 1908, p. 98).

"2. What was the patient's name and address?

"3. To what witnesses can you refer me on this case? Will you give me similar information regarding the 'congenital deformity' in a child five years? (See same reference.)

"What are the names and addresses of the 'best medical talent' who diagnosed the case of cancer referred to in the next sentence of the article referred to?

"If we can all of us get proof of these statements we must all become Christian Scientists. It seems to me therefore only fair that you should let us have the proof of these facts, and I hope that you will be willing to oblige me in this matter."

In reply to the above, Dr. Burton wrote at length. That portion of the letter bearing on the cases in question we reproduce in full, together with the statements and affidavits of outside parties cognizant of the facts involved.

"*My Dear Doctor:*

"Replying to your favor, would say that I am glad to give you the information for which

you ask. . . . You may be sure, however, that I appreciate your inability to understand such healing, in surgical cases especially, but to refuse to believe on testimony even where one fails to understand is not the position of investigators to-day.

"The 'broken bone restored to normal condition' was in the arm of my wife. There was fracture of the olecranon and backward dislocation of the elbow joint. The examination was made by myself about an hour after the accident, and was made most carefully, since it was my wife's desire that the healing should be left to Christian Science, and I made sure of the condition to be met, from a surgical standpoint. I might refer you to Drs. Frank Billings, J. B. Murphy and James Nevins Hyde of Chicago, with whose names you are familiar, and who will, I think, tell you that my diagnosis of such a case can be relied upon —at least they will agree that it could be relied upon before I became a Christian Scientist, and there is nothing in that teaching to lead one to have less regard for the truth than otherwise.

"As witness of the accident and its results, I refer you to Mr. and Mrs. Tully Marshall, who can be reached at the Astor Theatre,

New York, and Mr. and Mrs. J. W. Clawson, Pacific Electric Building, Los Angeles.

"There was no manual reduction of the dislocation or fracture and no dressing or splint of any kind applied. Thirty hours later there was no sign of dislocation or fracture, Mrs. Burton dressed her own hair and fastened—in the back—her waist, using the hand of the injured arm, and was about her usual occupations, went bathing in the surf and used the hand and arm freely. There was never at any time enough swelling to be noticed without comparison with the other arm, although there was slight discoloration for several days.

"The second case referred to was that of a child in whom there was such deformity as to prevent action of the digestive tract with anything like normality. There never was an action of the bowels up to the time of her healing. Water was forced into the lower bowel and simply ran out without any sign of the slightest bowel action. She was never able to nurse, and a few drops of milk at a time were swallowed with pain and difficulty, and there was complaint of pain in the stomach and bowels always. At the time of her healing she could take a small glass of milk

in an hour. One five-minute treatment resulted in entire removal of all these troubles, and she has eaten, digested her food and evacuated her bowels normally ever since. Her mother is Mrs. William Johnson, Hollywood, California.

"The case of cancer referred to is Mrs. Belt, Bellevue Terrace Hotel, Los Angeles. The healing was done in November, 1906. Her brother, through whom it was done, is Mr. W. S. Alexander, 121 West First street, Los Angeles. The case had been diagnosed by several physicians and at the time referred to was in charge of Dr. Barton Dozier, 412 Grant Building, Los Angeles. There were all the classical symptoms and signs of inoperable carcinoma of the stomach. She was believed by two nurses in charge of her at the Clara Barton Hospital, this city, to have died and such notation, together with the hour of death, was made by the head nurse. Her brother refused to accept this verdict and continued with Christian Science treatment, with the result that she was restored to perfect health, left the hospital in a carriage in a few days, and is to-day a normally healthy woman."

Mr. Tully Marshall, who at the time of

making this statement was leading man at the Astor Theatre, New York City, in an affidavit dated New York, March 30, 1908, says:

"During the summer of 1907 my wife and I were visiting in California, and on the first day of July of that year were bathing in the surf with some friends at Ocean Park, California. My sister-in-law, Mrs. Alberta N. Burton, wife of Dr. Edmund F. Burton of Los Angeles, was bathing with us on that occasion.

"The surf was unusually rough, and in battling with the waves my sister-in-law was thrown violently, being struck suddenly by a more than usually heavy wave. She instinctively threw out her left arm to save herself, and in falling struck heavily on this arm.

"My wife and I went to her assistance and helped her to our house where on examination it was found that her left arm was rapidly swelling, the pain also being most intense. She was unable to raise the arm at all. I could see plainly that the elbow was dislocated, although I did not know at the time that the elbow joint could only be thrown out in the manner which I have described by the breaking off of a hook-like bone which forms part of the socket.

"Within an hour after the accident, Dr. Burton took the case and treated it through Christian Science. While the severe pain was not relieved at once, the patient was able to sit up and eat her dinner, and moreover, slept quietly that night from eleven o'clock until the following morning.

"Within three days my sister's-in-law arm was, to all intents, well, and she went with us to a picnic, and went in bathing again with us.

"In less than a week she was able to play on the piano (of which she is an enthusiastic devotee), and was able to dress herself completely without assistance and to attend to all her daily affairs as usual.

"During this period the arm was discolored (inside particularly) from the wrist nearly to the shoulder, the darkest patches being nearest the elbow where the ligaments had been torn loose. This discoloration disappeared within a few days from the time of the accident and the arm was as well as the other, in every respect, the healing being complete.

"It seems only fair to add that I have been since told by surgeons that with the best surgical attention such a fracture leaves a more or less stiffened arm, but in this case there were no such effects.

"I wish to reiterate that I was not only present at the time of the accident, but that subsequent thereto my sister-in-law was under my close and (it must be confessed) skeptical observation, as my wife and I were then living in the same house with her.

"At that time I was disposed to criticise the methods employed to relieve my sister-in-law, feeling convinced that the bone should be set or the arm at least bandaged and carried in a sling as is usually done in such cases. However, in this instance, the results disarmed all criticism, the healing being complete."

Mrs. Marion Marshall, in an affidavit made the same day, says she has read her husband's statement, is familiar with all the facts set forth in his affidavit and declares that the same are true of her own knowledge.

The statement made by Mrs. Alice Higginbotham Johnson, of Hollywood, California, in respect to the second case, that of a child, cited by Dr. Burton, declares that her daughter from birth "showed evidence of an abnormality in the digestive tract, manifested by great difficulty in swallowing, signs of pain in the stomach and bowels, and lack of bowel movement. Swallowing seemed to be

accompanied by pain in the throat and was frequently impossible, the food not being passed at all, but lodging in the mouth or throat and ejected later or at once. A glass of milk fed her with a spoon required from one to two hours to be swallowed, even up to the time when she was relieved of the condition in September, 1907.

"In September, 1907, she received a single treatment from a Christian Science practitioner. This was followed at once by the disappearance of all of these conditions. Bread and milk were swallowed freely within a few minutes; the bowels moved naturally within a few hours, and the pain in the stomach disappeared. She has been in normally good health and condition since that time."

Mrs. Johnson's account of her daughter's healing is attested by the child's grandmother, Mrs. J. I. Shackelford.

The confirmatory evidence in the case of Mrs. Belt who was healed of cancer, is exceedingly interesting.

Mrs. Ollie Malone makes the following explicit statement, dated Los Angeles, California, March 26, 1908:

"I hereby certify that I was a special nurse at the Clara Barton Hospital in the city of

Los Angeles at the time Mrs. Mary A. Belt was brought there as a patient on or about the first of November, 1906. She was almost continually vomiting and suffering; was unable to eat or sleep or retain anything on her stomach for several days. Her stomach was very much bloated, and she had been there suffering in that way for four or five days; phlegm, similar in appearance as soap-suds, at times almost filling her mouth and nostrils. This slightly mingled with blood from the nose. Her ankles had both turned dark, indicating that congestion had set in, and we were not expecting her to live through the night.

"About this time she was treated through Christian Science. Her brother, Mr. W. S. Alexander, remained at the hospital with her practically all the time, day and night, for five days. (I understand there were two other Christian Scientists treating her.) She appeared to rest easier and not suffering so much pain soon after she was receiving Christian Science treatment, and I think it was the second or third night after she was taking Christian Science treatment, she appeared to have expired.

"I was unable to locate any pulsation.

Placerville City Libra

This was about twelve o'clock at night. I immediately looked up the head nurse, and she came to the room with me. She called Mrs. Belt and then tried to locate her pulse. In the meantime her mouth had come open and the jaw turned slightly to one side, every symptom and indication that death had taken place, and the head nurse, in my presence, recorded her death.

"It was then that Mr. Alexander, her brother, stooped in front of her, and, placing his hands to each side of her head, he called her by name, 'Mary,' the second time, and she opened her eyes, and breathed a natural breath, and that morning she turned over on her stomach and had a sleep for the first time while she was at the hospital. Within a few days she left the hospital, and I regard it as miraculous and the most wonderful case of healing through prayer.

"I am not a Christian Scientist, and have told others of this wonderful case of healing, which I could never have believed had I not witnessed the same with my own eyes."

Mrs. Belt's brother, J. B. Alexander, who is not a Christian Scientist, in a statement dated Los Angeles, California, April 1, 1908, confirms the account of Mrs. Belt's suffering

and the characteristic symptoms of her case and relates how, after her failure to improve under the hospital treatment, she asked her brother, Scott Alexander, for Christian Science treatment. Mr. J. B. Alexander's statement continues:

"Her improvement seemed slow. A couple of days after she had asked for Christian Science treatment, when I called by as usual, it seemed to me there was then no hope for her. She conveyed to me the idea that she expected soon to expire, and had grasped my hand, but my brother Scott assured us both that all would be well, and I was much impressed with the firmness of his statement.

"The next morning I called by I noted a marked improvement, and learned that she had for the first time in several days had sleep. She soon began to eat and relish her food, and within a few days left the hospital very happy. She soon regained the flesh she had lost, and we all recognized the fact that she has been healed through Christian Science treatment.

"I am not a member of the Christian Science church, although the religion appeals to me as beautiful and consistent with the Scriptures."

Mrs. Belt's own affidavit goes into detail as to her experiences and conditions prior to her healing by Christian Science and dwells at length on her condition before and after taking Christian Science treatment. She narrates how, just before the cure, "the phlegm, like foam, filled my mouth and nostrils, mingled with blood, and I observed one of my ankles quite dark and blue, and asked the nurse, how I had hurt my ankle. I then observed the other ankle was also dark, and asked her what caused that. Then I told her it was congestion that had set in, and she stated, 'Never mind about that.' . . . I felt that death was near, and told my brother, even if I died, I felt that my soul had been saved. I don't just remember what expressions my brother made, but he would never admit that I would die. He would tell me that life was spiritual and eternal, that in God, in Spirit, we move and live and have our being, and similar statements.

"When I became unconscious, or after I had expired, I do not know for how long, when I became aroused, or awoke from that condition, I felt and knew that I was healed. Such a change had taken place, and I was made exceedingly happy. I was thirsty and

hungry and asked for water. My brother told me that life was spiritual and not to care to eat or drink with the thought before me, that it was necessary for health and strength, but that I would soon have a natural appetite, and I could then eat and drink whatever I cared for, and it would not hurt me. I then told him I wished for a drink of water, which was given me, and I asked for an apple. A half of an apple was found, which I relished, and I turned on my stomach and had a sweet sleep for the first time for about nine days. The next morning my brother brought me a lot of figs and grapes and I had other things to eat, and on that day I sat up in a chair part of the day. The next day I walked about the place, and that evening I had a hearty meal, including corn bread and breakfast bacon, and the next day, with others of the family and friends went up into the roof-garden. The following day, my brother called by with a carriage for me, and we enjoyed a long drive.

"I had been reduced in weight to 105 pounds. Within a few months I regained my normal weight of about 145 pounds."

It was our purpose to cite a number of further interesting and important cases given by

other physicians, and testimony from prominent or well-known individuals relating to cures where the facts in evidence leave no doubt as to the organic character of the diseases cured. Lack of space, however, renders this impossible at the present time; but the clear, explicit and unequivocal testimony of the distinguished English physician and surgeon and that of the American physician whose medical education and ability were signally recognized by his professional brethren when he was made instructor in his *alma mater* and appointed on the staff on one of the largest hospitals in the country, reinforced as is this last testimony by the sworn affidavits of reputable citizens as to the facts observable by those in attendance on the patients, is entitled to far more consideration from impartial truth-seekers than the opinions of doctors who have made but superficial investigations and who have started out with the conviction that no organic disease could be cured by Christian Science.

# CHAPTER IV

## MEDICAL EXPLANATIONS OF CHRISTIAN SCIENCE CURES CONSIDERED IN THE LIGHT OF TYPICAL CASES

SINCE we founded *The Arena* in the autumn of 1889, to the present time, during the years when this review was under our editorial management, we do not call to mind more than three instances where a paper appearing in our pages called forth more favorable letters or inquiries than were elicited by our contribution in the November *Arena* of 1908 on "Christian Science and Organic Disease." Many valued friends called at the office to discuss its contents, and from Canada and various parts of the Republic came letters expressive of new and general interest in the subject and asking for further facts, which we intimated could be given in substantiation of the claims made. Perhaps the general tenor of these letters and conversations with interested parties can best

be summed up in the following expressions by two of our readers.

One friend said: "Until reading your paper in *The Arena* for November, I had unhesitatingly accepted the position which the medical profession and most writers in the magazines and newspapers have assumed when discussing cures said to have been made by Christian Science practitioners, — namely, that the diseases were not correctly diagnosed; that though in many cases there may have been no intention on the part of the patient to deceive or falsify, the conclusions were due to loose thinking or 'intellectual mistiness'; that though in many instances the cures, as Dr. Cabot observes, doubtless took place, 'they were not cures of organic disease.' I accepted without question the opinion of Dr. Cabot when he said, 'In my own personal researches into Christian Science "cures," I have never found one in which there was any good evidence that cancer, consumption, or any other organic disease had been arrested or banished.'* Faulty or incompetent diagnosis was in my judgment the first explanation of the apparent cures of organic disease by Christian Scientists.

*Dr. Cabot in *McClure's Magazine*; quoted in Chapter III

Secondly, I believed that the persons making the statement, while probably usually sincere and in a general way good people, were chiefly ignorant and over-credulous, many of them prone to exaggeration, and not a few desiring to pose and attract attention,—something very common at the present day, when sensationalism is rampant. In the third place, I believed that whatever real cures had been accomplished under Christian Science treatment were clearly due to suggestion, not in nature different from that practiced by physicians who employ hypnotism, though in the case of Christian Scientists, of course, the end was attained without hypnosis. Your paper, containing as it did the deliberate testimony of two eminent diagnosticians, one an Englishman and the other an American, and both men who had been signally honored while actively practicing medicine, instantly arrested my attention. The views of these men certainly merited respectful consideration as expert opinions; and the amazing character of the cures they recorded, together with the clear and logical manner in which the material was presented, has compelled me to revise my opinions. So far as they went, the cases as presented in the Novem-

ber *Arena* seemed to be unanswerable; but in the presence of a world-entrenched skepticism and with the medical profession as a whole, and the clergy, practically a unit in opposing the conclusions that logically followed the facts presented, it occurred to me that the cause of truth would be greatly furthered if you should give us other cases that would tend to confirm the positions taken in your paper on 'Christian Science and Organic Disease,' and thus further break down the prejudice born of long-accepted and rarely-questioned views."

The other friend also urged us to give additional cases, because, as he pointed out, there is a vast amount of literature emanating from the other side, and even the position of the leaders of the widely-discussed Emmanuel movement is in perfect harmony with the conventional medical contention that no organic disease can be cured by methods other than those practiced by the medical fraternity.

The importance of the subject, the general interest in our previous paper, and the reasons urged by our friends, have led us to conclude that a further citation of typical cases might be helpful in stimulating that thorough investigation which truth challenges

and which all theories, opinions or truths not generally accepted must encounter before the barriers of prejudice, conservative thought and preconceived ideas are broken down. We therefore invite our readers' attention to a further examination, in which the three popular views advanced by the medical profession and the critics of Christian Science will be considered in the light of certain facts which will tend to test their validity and answer the question as to whether they are sufficient to explain the vast and rapidly growing volume of alleged cures of persons on whom, in many instances, physicians have passed the death sentence.

The three principal replies or explanations vouchsafed when claims of cures of organic disease are made by friends of Christian Science, may be briefly summed up as follows:

(1) Inaccurate or faulty diagnosis, made by the patients instead of by competent physicians.

(2) That those making the claims or remarkable cures were persons of unschooled minds, not trained to sift evidence or to consider matters judicially; that they were frequently not only unscientific in their pro-

cesses of reasoning, but over-credulous and prone to exaggeration.

(3) Where cures were effected, they have been of merely functional disorders and have been the result of suggestion, essentially similar in character to that employed by hypnotists, though the results were obtained without throwing the subject into a sleep.

With these explanations in mind, we invite the readers' consideration to the detailed history of a case that in many respects is the most notable instance of cure in the annals of modern healing,—a case rendered doubly valuable as an illustration because of the supposed incurable character of the disease and the fact that from the view-point of *materia medica* the question of diagnosis leaves nothing to be desired. The history of the case by the physician in Chicago, up to the time when Christian Science stepped in, is on record in probably the most authoritative regular medical journal in the New World; while the story of the rescue of the medically-doomed invalid from darkness and despair, from untold agony and impending death, to perfect health under Christian Science, is here given as narrated by the husband of the patient as clearly and comprehensively as the

downward course of the unfortunate woman's health under the care of eminent medical men was given by one of their own number.

In the *Journal of the American Medical Association* for July 27, 1907, is found the following paper which we republish entire because of the importance of the facts in connection with the question we are now considering. The paper is contributed to the *Journal* by James B. Herrick, M. D., of Chicago, Illinois.

"The following case is reported because it is, I believe, the first instance recorded of recovery from generalized blastomycosis. It is worthy of note also that the patient was a woman and of the better class. Blastomycosis in women is apparently a rarity. The patient was under the care of Dr. A. C. Garvy, with whom I saw her many times. This preliminary report is made with the kind consent of Dr. Garvy, who will later present a more detailed history of the case. It should encourage one in the persistent treatment of blastomycosis even of the generalized type, as it shows that a certain percentage, probably a small one, may terminate in healing.

"*History* — The patient was Mrs. O., 24

years of age, for at least 15 years a resident of Chicago, of healthy, well-to-do parents, and with no severe preceding illness except the usual diseases of childhood, and nervous disturbances, largely hysterical, in 1899. She had been married eighteen months and was the mother of a healthy child three months old, which she was nursing at the time she was taken ill.

"April 24, 1904, the illness began, to quote her own words, 'with spots like hives and pains like rheumatism.' The first lesions were noticed over the left gluteal region. There was no fever at first, at least none that attracted attention, and the general health was not impaired for several weeks. The illness lasted for two years, and during this time there were seventy-nine distinct lesions. These varied in size from those 1 cm. in diameter to areas 8 cm. or more broad. They started as slightly reddish or purplish spots, showing through the skin or felt deep in the subcutaneous tissue. They gradually became more prominent, somewhat hard and tender, and a pseudo fluctuation or a genuine fluctuation appearing, the lesions would break through the skin, discharging a thick, yellowish pus, or they would be opened by the phy-

sician; in a few instances spontaneous resolution without rupture occurred. After the evacuation of the pus a somewhat indolent granulating ulcer would be left, and there was often an extensive undermining of the skin, with burrowing of the pus. This was particularly marked over the left gluteal region where the deep situation of the abscess and its great size necessitated a drainage operation under anesthesia, which was done by Dr. J. B. Murphy, May 12, 1905. This abscess had its origin in the deeper structures, apparently in the pelvis. The lesions in some instances, as on one of the fingers, destroyed the bone. On healing they left comparatively slight scars that in their parchment-like feel somewhat resembled those of lues. Lues in the husband as well as in the patient were carefully excluded.

"*Course of the Disease* — The general condition of the patient during the two years of illness varied very materially. Most of the time there was a slight temperature, with occasional exacerbations, when it would reach 102° or 103°. The pulse was generally rapid, a hemic murmur present and the spleen palpable. Early in the illness there was a cough, and Dr. Garvy thought he detected

signs of slight consolidation at the right apex. When I saw her I could make out no evidence of pulmonary lesion; at this time there was no cough. The urine showed an occasional trace of febrile (?) albumin. There was marked loss in weight and a secondary anemia. The hemoglobin at one time was as low as 50 per cent.; an increase in the leucocytes was commonly present. At the time of the operation by Dr. Murphy the condition was so aggravated that it was thought she would die upon the table. There was generally more or less disturbance of the stomach. At times the pain was extreme and the patient was always decidedly neurotic and even hysterical. This interfered very much with her sleep.

"*Treatment* — The medication consisted of iodide of potassium, often in increasingly large doses. This seemed to benefit her decidedly, but there was never a complete healing of all the lesions and the iodide often had to be stopped because of gastric distress occasioned by its prolonged use. The sulphate of copper was tried internally and locally, but with very doubtful benefit. Tonics and sedatives were given as indicated, the latter being of necessity used with a free hand.

"*Recovery* — In February, 1906, the patient left for California, weighing about 100 pounds instead of her original 130 pounds or more. There were still thirty-one sores on the body. The patient became quieter and less nervous, lived much of the time out of doors, began to sleep well, to improve as regards appetite, and there was soon a very decided tendency to healing of the sores. No medicine was taken after March 23, 1906. In August, 1906, the last sore had disappeared. I have seen the patient several times since and she is apparently, at the date of this writing, July 12, 1907, in perfect health. She writes me under recent date.—'I am better now than I have ever been in my whole life, and can endure anything and never have an ache or pain.'

"*Diagnosis* — The diagnosis of blastomycosis was made, not only on the clinical symptoms, including the naked eye appearance of the lesions and the exclusion of other diseases, tuberculosis, syphilis, etc., but by the microscopic examination of the pus from the wounds with a cultural development of the blastomyces. The culture experiments were made by Dr. Oliver Ormsby. The patient was seen at various times by Drs.

James Nevins Hyde, Joseph Zeisler and J. B. Murphy. They agreed in the diagnosis of generalized blastomycosis."

Here we have contributed, by a high medical authority, the history of this remarkable case of a supposed incurable ailment; the terrible progress of the disease; the apparent approaching fatal termination; the statement of recovery, carrying a wholly inaccurate impression, it being an example of *Hamlet* with the Prince left out; and the diagnosis of the case. The latter is so complete that it ought to leave no doubt in the mind of the medical profession as to the accuracy of the diagnosis, if any faith is ever to be placed in medical diagnosis.

Now comes the history of the cure; and in passing let us say that this article was prepared by Mr. David Oliver of Chicago, the husband of the patient whose case has been so carefully diagnosed, to be published in a magazine that had printed an article from an eminent doctor in which he claimed that Christian Science had never cured a case of organic disease; but the magazine refused to publish this plain statement of facts. It was later given by Mr. Oliver for publication in the *Christian Science Sentinel.*

"The writer begs to take issue with a statement which appeared several months ago in one of our leading magazines, in which a doctor claimed that in his personal research into Christian Science cures he had never found one case in which there was any good evidence that cancer, consumption, or any other organic disease had been arrested or banished, and that the diagnosis was either made by the patient himself, or was an interpretation at second hand of what a doctor was supposed to have said. The writer has not made a personal research, but has come 'face to face' with a case of so-called organic disease, which he is fully convinced was cured in Christian Science, in spite of any opinions which may be held by physicians and others to the contrary.

"An article appeared in the American Medical Association *Journal*, under date of July 27, 1907, which gave a complete statement of the case to which reference is made. By way of explanation it may be said that according to medical opinion blastomycosis is a so-called organic disease, as unsightly as leprosy and as painful as any form of rheumatic trouble known to suffering mortals. To impress one with the severity of this case, it

may be noted that the knife was used some eighty odd times, and that up to the present time there has never been a positive cure of such a case known in the history of medicine. It may also be of interest to know that the patient suffered from this terrible disease for over two years, and was treated by a number of eminent physicians, and that they agreed upon the diagnosis of the case as given in the medical journal already named. The writer of this testimony is the husband of the patient, and the facts herein related can be substantiated by any of the medical doctors who attended the case. The article referred to would give one the impression that the ' out-of-door ' life in sunny California had a decided tendency toward the healing of this case, but the facts are that the weather during the patient's stay in California was rainy and disagreeable, which confined her to the house during her entire stay, with the exception of a few hours which were spent upon the porch.

" The patient was taken ill the latter part of May, 1904, and was not able to leave her bed except for a short period until taken to California in February, 1906. Upon her arrival in Los Angeles, she was refused admis-

sion to all hotels, hospitals, and sanitariums, nor was it possible to lease a house after the owner has ascertained the nature of the disease. At last, as a final resort, it became necessary to purchase a house for her shelter. A remarkable coincidence happened in the purchase of that house. After being turned from door to door, it certainly seemed a miracle to have the owner of that house recommend Christian Science, though she herself was not a Scientist. Like all others who have had to be driven into the acceptance of the truth, my wife scorned the idea of being cured in Christian Science, until she was told point-blank by her Los Angeles physician that her place was at home, where she could 'die among her friends.' Then came the resolution to accept the truth, and she did so right there and then. The physician was dismissed in the forenoon and a Christian Science practitioner called in the afternoon. Up to that time the patient had had little or no natural sleep during the entire illness, and had, during the past several weeks, retained none of her food. At this time she weighed less than ninety pounds, her normal weight being over one hundred and thirty. The rapidity of her progress under Christian Sci-

ence treatment was almost phenomenal and unless substantiated by responsible people would certainly sound mythical, or, to put it stronger, like a downright falsehood.

" March 28, 1906, was the last day that the physician called, and the first day of the Christian Science treatment. It may seem past belief, but after the first treatment in Science the patient drank two cups of coffee and ate several doughnuts and a plate of baked beans for her evening meal. She then slept after seven o'clock the next morning, and without the usual ' capsule,' too. Within a month she returned to Chicago, and although able to walk but little, showed rapid daily progress under treatment by a Christian Science practitioner in that city. In July of the same year she had regained her normal weight, and could walk and stand as much physically as she could prior to her illness. To-day she is the same, after having spent the past year in a trip around the world without a sign of the aches and pains which usually accompany such a feat.

" It is well worth one's while to take the time to think of what Christian Science did in this case. Those who read this article carefully will see that Christian Science ac-

tually put life into a human being who had been as it were at death's door for more than a year."

Let the candid truth-seeker consider this case in connection with the persistent claims of the medical profession in general, that there never has been a case of organic disease cured by Christian Science; and in this connection also let him call to mind the detailed account of cures of organic disease as given by Dr. W. F. W. Wilding, Member of the Royal College of Surgeons of England and of the British Medical Association, and by Edmund F. Burton, M. D., formerly member of the surgical staff of the Cook County Hospital of Chicago and instructor in the Rush Medical College. These two scholarly physicians, whose eminent ability won them such high honors and the confidence of their brethren when they were medical practitioners, surely are entitled to be regarded as thoroughly competent diagnosticians; and they, it will be remembered, gave detailed accounts of cures wrought by Christian Science in many cases, among which were:

(a) Tuberculosis of both hip joints and consumption of the lungs, with the patient, a child of eight years, reduced to thirty

pounds in weight. (This case was Dr. Wilding's own little daughter.)

(b) Traumatic disease of the knee joint, in which the joint was greatly enlarged "and the various component parts were little else than a mass of pulpy swelling."

(c) Organic disease of the valves of the heart.

(d) Paralysis of twenty years' standing.

(e) Broken bone restored to normal condition without aid of surgical treatment.

(f) Cancer of the stomach; patient in advanced condition; death considered imminent.*

All these cases, it will be remembered, are reported by persons whose medical education and training entitle them, even from a medical view-point, to the position of experts as diagnosticians; while in the case of Mrs. Oliver, according to the *Journal of the American Medical Association* three eminent medical diagnosticians examined her case and passed on it.

Now if it can be proven that one clearly defined case of organized disease has been cured by Christian Science, the claim of Dr. Richard Cabot and the medical profession in

*See Chapter III

general, that organic disease cannot be cured by this system of healing, falls to the ground. We hold that if medical testimony is worth anything, if the slightest reliance is to be placed on the diagnosis of eminent and honored physicians, the case of Mrs. Oliver, taken together with those of Dr. Wilding and Dr. Burton, proves not only the possibility but the fact that organic disease has been and is being cured by Christian Science.

Nor is this all. Many of the cases which we are about to cite as illustrative of the other contentions advanced by critics of Christian Science, by virtue of their circumstantial character will impress all intelligent truth-seekers, not blind because they will not see, as extremely valuable as corroborative evidence of the fallacy of the claim of faulty diagnosis accounting for seeming cures of organic disease by Christian Science practitioners.

Turning from the examination of the question of diagnosis, we come to notice the second claim advanced when cures are cited by patients who have been restored to health after placing themselves under Christian Science treatment. A few years ago it was very common, when these alleged cures were

mentioned, to hear them promptly dismissed with the confident declaration that the persons making such claims of cures were ignorant, credulous, and often not over-conscientious, or persons easily influenced by what others told them. And to-day the claim is constantly made that those who report their cures are not persons whose minds are trained to weigh evidence, to judge and discriminate; that they are over-credulous and therefore little weight is to be placed on their testimony.

Before examining this very common and convenient explanation advanced by the critics of Christian Science and those ignorant of the facts involved, we wish in passing to touch upon one phase of the question that seems to have escaped the attention of those who are biased in their views concerning Christian Science. Quite apart from the vast and rapidly growing volume of alleged cures by Christian Science of serious organic diseases, there is a mighty army of persons who have been rescued from the living death experienced by those whose nervous systems have become completely broken down and who, through various forms of diseases that physicians might term functional, were living

lives of such indescribable misery as to frequently call forth the earnest prayer that they might be so blessed as to die,—a great army of men and women whom the medical profession have been powerless to cure or even materially relieve, but who have been completely restored by Christian Science. These persons, many of them distinguished in business, political, professional and educational spheres of activity, whose cases so long baffled regular treatment and who from chronic invalidism are today enjoying perfect health, are in much the position of the blind man described in the Scriptures, whose sight was restored by the Great Nazarene. It will be remembered that the conventional doctors of the law, the chief priests, scribes and Pharisees, who represented the professional world with all its prejudice and intolerance, were greatly exercised by the cure. They attempted, in the first place, to deny the validity of the claim by insisting that the man was not the person he pretended to be. When the parents were called, however, they discomfited the critics by insisting that the man was their son, who had been born blind. Next the conventional critics sought to terrorize the parents and the fortunate man by insist-

ing that the cure had not been wrought by a prophet of God, because the good deed had been performed on the Sabbath. The blind man, however, manifested his impatience at the quibbling of the schoolmen, emphatically insisting on the one point that was vital in so far as he was concerned: "One thing I know, that whereas I was blind, now I see." So to those who have been rescued from a living death or brought back from the brink of the grave by Christian Science treatment, after all other methods had failed, the fact that they are in the enjoyment of abounding health is far more material to them than the question whether the disease which was carrying them to the grave was functional or organic.

It may be urged that persons who are suffering from neurasthenia or general nervous collapse are not in a position to judge of their condition, and this is doubtless measurably true in some cases, where the mind has never been trained to rigid logical processes, to weighing evidence, or to considering facts in relation to other facts. But in the case of scholars, lawyers, judges, and critical thinkers, our observations lead us to conclude that these conditions frequently increase the mental perspicacity.

With this general observation, concerning a large class of persons, many of them distinguished judges, lawyers, critics, authors, artists and members of other professions, who have been restored to lives of usefulness by Christian Science, let us notice this third popular claim,—that of the incompetency of those who have been cured to speak truthfully and accurately in regard to their restoration after long and faithful treatment under regular physicians had proved unavailing. A volume could be compiled composed entirely of the statements of cures of judges, lawyers and critical thinkers, or where evidence has been obtained under oath and with corroborative facts that render the testimony unimpeachable. Space, however, renders it impossible for us to cite more than a few well authenticated typical cases where the facts are of such a character as to entitle them to the careful consideration of all earnest truth-seekers.

In the first place, we desire to give the case of Judge John D. Works, the eminent jurist of Los Angeles, California, and in so doing we confine ourselves to the evidence elicited under oath on the witness stand at a trial in Los Angeles, California. We do this because

it cannot be claimed that such statements are the garbled or colored narratives of reporters or that they are the careless statements such as certain physicians seem to imagine all people who are not cured by the regular methods are wont to indulge in when describing their cures. To economize space we omit many of the questions asked and condense replies, while retaining the witnesses' exact words in the testimony given.

The Hon. John D. Works is one of the very prominent lawyers of the Pacific coast. He was for some years judge of the Superior Court of San Diego County, and later one of the associated judges of the Supreme Court of the State. In answer to the question as to his trouble and his experience in the treatment of the same, he said:

"I had been a sufferer for many years from stomach trouble mainly. I had resorted to all kinds of treatment, allopathic, homeopathic, osteopathic, and my condition had grown steadily worse. I had lost something over thirty pounds in flesh. During much of this time I was taking active treatment from physicians for my condition, some of them attributing it to one cause and some another and directing their remedies to whatever they

conceived to be the cause of my trouble. None of them seemed to do me any good. Latterly, I was a sufferer almost continually from headache, mostly in the back of my head, which was exceedingly distressing, and to a very large extent towards the last incapacitated me for the kind of work that I had to do. I was really not able to do my full day's work. Generally I had to quit at three or half past three o'clock, unable to finish out the day's work. I had tried what I regarded as thoroughly competent physicians in their different schools and whom I had no doubt were entirely conscientious in their treatment. But deriving no benefit, I finally went to a Christian Science practitioner and told her what my condition was. She told me to eat three meals a day, eat what I wanted, and that she would take care of the balance. I commenced to do so and I am eating my three meals a day now, and suffer no discomfort from it. I have been relieved from the headaches almost entirely. I am able to do my full day's work without discomfort, and am benefited generally in every way."

In June of last year, Judge Works gave an extended report of his cure, from which it is shown that under Christian Science treat-

ment his various troubles steadily gave way, until he came into the enjoyment of excellent health and regained all his lost flesh. His health has remained excellent since his cure, now a period of some years.

Judge Works also described under oath the cure of his wife by Christian Science, after a condition of chronic invalidism extending over a period of more than fifteen years.

During the trial at which the Judge's testimony was given, a number of other highly respectable representative citizens of Los Angeles, including a number of prominent business and professional men of this city, also testified to cures wrought on themselves and members of their families through Christian Science, in many instances after faithful and conscientious but unavailing treatment by physicians. Among those who thus testified were Mr. William Pridham, superintendent of the Wells, Fargo & Company's Express for thirty-four years; R. P. Bishop, of the firm of Bishop & Company; W. E. Brown, of the firm of Brown, Stanley & Company; and Dr. A. Willis Paine.

There were among those that testified some remarkable cures of patients who, ac-

cording to their physicians, had tuberculosis in advanced stages. One of these cases — that of Mrs. Lila Young—we cite because the evidence here given was under oath and with the consciousness that the witness would be subjected to severe cross examination; so that the claim of loose or careless reporting of the facts cannot be advanced. One of the physicians who had pronounced Mrs. Young's case tuberculosis was the eminent Dr. R. Beverly Cole, one of the most famed physicians of the Pacific coast. When he examined her, her case was so advanced that he held out no hope of recovery for her. The restoration was accomplished many years ago and the patient's health has steadily improved during this period. She for some years enjoyed most excellent health. Here, as in Judge Works' case, we condense the answers, retaining in every instance, however, the witness's exact words:

"I was healed of consumption. My people, my mother and her family, consisting of six in the family, all died with consumption, and I was doctored for many years. There were twelve years that I was in bed the greater part of the time, and an eminent physician of San Francisco was the last physician that

told me—he examined my lungs and shook his head and said that he didn't know what to do for me. He said he knew of no climate —he said, 'I can only compare you to the sensitive plant; heat or cold, you will wither away.' It seemed to me he explained my situation better than I could And at that time, there hadn't been a day, I presume for more than a year, that I sat up all day. I was healed by Christian Science after I had no other hope."

In the cross examination Mrs. Young gave the name of the distinguished physician who last pronounced on her case. In reply to a question, "You had consumption, did you?" she replied, "The doctors said I had. Dr. Beverly Cole was one of them, whom probably every one here knows of, as he is known everywhere."

Under date of December 18, 1908, in answer to a personal inquiry from us, Mrs. Young wrote that she now weighs 150 pounds, and her friends are all ready to say, "You don't look as though you ever had consumption." "I have been well now for fifteen years," adds Mrs. Young.

The general interest evinced by the public in well-authenticated cures, led us later to write

to several persons who were said to have been cured of well-defined organic diseases or troubles about the cure of which the doctors held out no hope. We have received a number of replies, in all of which the writers testified to the verity of the cures; but space renders it impossible to give more than three or four of these cases, and in some instances we have found it necessary to abridge the statements, or rather to omit those portions of the reports that do not directly deal with the cure of the disease or affliction under consideration. The cases, however, are so clear and detailed in character and come from persons of such standing that they are of special interest and value, not only as answering the special objection we are considering, but as further proving the power of Christian Science to cure organic disease and afflictions considered by physicians as incurable.

The first case to which we wish to invite the attention of our readers is that of Mr. J. J. Petermichel, Official Reporter of the Superior Court, Los Angeles, California, who under date of December 21, 1908, writes:

"It affords me pleasure to comply with your request for an account of my cure.

"The doctors pronounced my trouble, as

near as I can now remember the language, 'Mixed tubercular infection with a combination of mucous, the sputum showing or indicating cavities of long standing and tubercles in large quantities.' About six months prior to the time of the microscopical examination of the sputum, I had partly recovered from a ten weeks' illness of double pneumonia, which left my lungs filled with mucous, making the case a more complicated one and very difficult of cure.

"I had been affected for about five years, the major portion of which time was spent in travelling in search of a climate that would be beneficial.

"The names of the doctors who treated me, as far as I can now remember (I do not now recall their initials, as it has been almost ten years since I have given them any thought) are as follows: In Chicago, Doctors Way, Reynolds and Stryzowski, and one or two others. Doctors Way and Stryzowski advised me to consult with Dr. Norman Bridge, one of Chicago's noted specialists, and have an examination made. Dr. Bridge, after such examination, advised me to go to California, although he declined to state definitely how serious my trouble was. In California I had

several physicians at the different places where I located, but can now only recall Dr. Bayliss of San Bernardino and Dr. Kruell of Los Angeles. Dr. Kruell was my last physician and upon his advice a microscopical examination of the sputum was made by Dr. Croftan of Pasadena, who made a report substantially in the language hereinbefore stated. Dr. Kruell told me that he had exhausted all remedies known to his profession, and it was his frank opinion medicine could do no more for me; he advised me to return East with my family so that I could die among my friends and relatives and my family could be taken care of. He held out no hope and gave me a month to live. About two months prior to that time, Dr. Bayliss told me if I did not find a climate that would benefit me I would not live three months. My friends had given up all hope, and as one of them expressed himself some time after my cure in Christian Science: 'While standing on a corner talking to Petermichel, who was waiting for a car, I was anxious to get him on the car as quickly as possible and get him out of my sight, as I was afraid he would die on my hands.' To give you some idea of my condition, I might state that I at that time weighed 120 pounds;

that my normal weight was 160 pounds, and I now weigh over 185 pounds. I, at that time, had not a pound of flesh on me, was practically a walking skeleton, had reached the stage where I was blue around the lips, unable to walk ten feet at one effort, a perpetual dry cough racking my frame day and night, unable to eat or retain food, and unable to breathe without great effort, and having finally given up all hope of a cure and expecting any day to be my last.

"I had removed from the mountains to Los Angeles with the intention of disposing of my effects and taking my family East to their relatives. Our neighbors on each side of us were Christian Scientists and it was upon their, and my wife's earnest solicitations, and primarily to satisfy my wife that I was willing to do anything to be cured, that I consented to one week's treatment. At the time the thought of God doing anything for me was repugnant, as I was not of a very religious turn of mind, having found nothing in the various religions I had investigated that appealed to me; therefore having no faith in God's disposition or ability to heal me. At the time of engaging the treatment I informed the practitioner that I had no faith

in the treatment and there would have to be some appreciable benefit realized within the week or treatment would be discontinued. After the first treatment I was told to go home and eat heartily of such food as I desired and to fear no ill effects, following the scriptural injunction to 'Take no thought for your food.' I partook of a hearty meal, with some misgivings and considerable skepticism as to my ability to retain the food, but strange as it may seem, no ill effects followed. I enjoyed my meal and the food remained on my stomach (something I had been unable to do for six months); I spent a more restful night, having some sleep and more restful breathing. The first week I gained some two pounds in weight, was able to be about with more comfort, able to breathe with less difficulty and at greater depth; the cough became easier and less painful; my appetite became better, and, best of all, hope was renewed within me and I began to see the possibility of a cure, and learned that God was not only able, but willing to cure me. I continued under treatment with the practitioner for five weeks, at the end of which time I felt I was able to (with the understanding of the rules of Christian Science and their application,

gained from the practitioner and from the study of the text-book, *Science and Health*, during that time) conduct my own treatment. In about eight weeks after beginning the treatment I was at work at my profession, and have continued at work during the past nine and one-half years without the loss of one day on account of sickness.

"It was some two years before I regained normal weight and before my friends would admit that the cure was permanent, although I was conscious of the healing after I had left the practitioner after my last treatment, the fear of the disease having been destroyed, and I was conscious of the fact that I had no disease and it would be only a matter of the physical effects to follow. I am now 36 years of age, enjoying vigorous health, able to work fourteen to fifteen hours a day for weeks at a time, with no resultant physical ill effects."

Like pulmonary tuberculosis or consumption of the lungs, albuminuria or Bright's disease is considered by the medical profession as not only organic but incurable. If the patient whose detailed story, sent us under date of January 8th from Los Angeles, California, and given below, had applied to the

Emmanuel Church in Boston or to any of the various other experiment stations where attempts are being made to harness medicine and religion, she would have been refused treatment, because the attending physician had pronounced her to be suffering from albuminuria. The progress of this disease, it will be observed from Mrs. Hebbard's report, had been attended by nervous break-down accompanied by such acute pain that the patient was driven to morphine for relief, with the dread result that the morphine habit became fixed. Here we have four serious conditions: albuminuria, nervous prostration or nervous and mental break-down, neuralgia, and the morphine habit. The almost instantaneous cure of the drug habit is certainly worthy of notice, as it is usually considered one of the most difficult things that doctors have to contend with. The following testimony is given by Mrs. Josephine A. Hebbard, of Los Angeles, California:

"I turned to Christian Science, hoping to be healed of the drug habit. Through a very severe and chronic case of kidney trouble, which the attending physicians had called albuminuria, and from which I had suffered for over eight years, neuralgia

had been superinduced, and I could only find relief in morphine. I became addicted to the use of this drug in very large doses, and in fact became so dependent on it that I could not do without it. I had been treated by a number of our best medical men for this kidney trouble, but grew worse instead of better. I also had a number of attacks of nervous prostration and declared by an eminent nerve specialist (Dr. Brainerd) to be one of the most typical cases he had seen. I seldom ate anything but raw eggs and milk. At the time I turned to Christian Science I weighed only ninety-seven pounds and was a mental and physical wreck. One treatment in Science cured me of all desire for drugs and in three weeks I was a well woman. I gained twenty-nine pounds in twenty-eight days, and in less than three months after I had commenced treatment I had gained forty-three pounds. I have had my urine examined by two different physicians since then, and the result was a healthy and normal condition was found and no trace of any kidney trouble. I have written certificates from three physicians, each testifying to the firm belief that I was healed from an apparently hopeless condition through the application of Christian Science.

"I will here supply the physicians' names who have treated me: Doctors H. C. Brainerd, D. C. Barber, George L. Cole, D. W. Edelman, J. C. Ferbert, Merritt S. Hitt, Thaddeus Johnson, Charles Taggart, and O. O. Witherbee. The physicians writing the certificates are Doctors Hitt, Ferbert and Barber, and the papers are in the hands of Mr. Frank Gale of the Christian Science Publication Committee of San Francisco."

The following report is from the pen of Mrs. D. W. King, of Newark, Vermont. It has an important bearing on the special points considered in this paper, because here it can not be claimed that the diagnosis was superficial or faulty, the patient having been operated upon and her hip bone scraped, by reputable physicians; and it is not a disease in which it will be claimed by physicians and hypnotists of standing in the scientific world, that hypnotic suggestion could be hoped to effect a cure.

"Six years ago I was afflicted with tuberculosis of the hip, and in August of that year went to the hospital at Hanover, New Hampshire, and underwent an operation in which the sore was opened and bone scraped. I received the best surgical attention as well as

kindest care of nurses but failed to obtain relief, and the following spring the hip was much worse and the discharge increased. The next summer I had a severe stomach and bowel trouble and for many weeks was not expected to recover. At that time I was attended by Dr. W. R. Noyes of West Burke, Vermont,—now removed to Brattleboro. I could take no solid food, even a few spoonfuls of broth causing great distress. The condition of the hip grew much worse, with constant discharge. I could walk only as I used two crutches, moving but an inch at a time and with much pain.

"At last my father urged me to go to St. Johnsbury, Vermont, and stay with relatives where I could be treated by Dr. Walter Aldrich of that place, a physician of reputation. He, however, gave my father no hopes of my recovery, as I was too weak to have another operation for the hip. When I begged him to do something for my stomach he only shook his head and said there was no help for that condition, as the sores poisoned my whole system.

"My aunt, with whom I was staying, was a Christian Scientist and when she saw my hopelessness and despair at leaving my hus-

band and three little children, for death seemed inevitable, she began to tell me of Christian Science; how it had healed thousands of hopeless ones. She read the text-book, *Science and Health* to me, and explained its teachings, and I forgot all about the pain and distress in my stomach and at the end of the afternoon remarked that I had not had it and was really hungry. She told me to eat what I wanted for supper and I did so, among other things cheese and pickles. I slept soundly that night, something I had not done for two years, and from that time have had no trouble with my stomach, being able to eat anything I wish. I returned to my home and commenced the study of *Science and Health* with an eagerness I had never felt for anything before. I had treatment by a Christian Science practitioner. At the end of one week the hip had begun to heal; in a month the pain had entirely ceased, and at the end of thirteen months the sores had all healed and I have had no trouble from the limb since, being able to do all my work for a family of five."

We now invite the reader's attention to a very detailed statement of a most remarkable case, given by E. A. Crane, a well-known

lawyer of Kalamazoo, Michigan. Mr. Crane's report is very long, but the case is so striking in character that we feel it important to give the entire statement, excepting Mr. Crane's presentation of the Christian Science philosophy as presented to him by the practitioner through whom he was healed. This, though interesting, is not of evidential value in the present discussion, and for want of space is omitted.

"I was born in A. D. 1844 at Paw Paw, in this state. Lived on a farm until grown up, and was naturally of a husky, healthy make-up. At the siege of Atlanta, during the Civil War, in which I served three years in the cavalry, we were dismounted and put in the trenches to support our cannon which was throwing about 300 shells a minute at times. The terrible concussion fairly shook the earth and was very enervating. We often in a lull would fall asleep and be suddenly shaken by the renewing of the firing. The result was that very many of the soldiers lost their hearing, I with the rest; but gradually the hearing of my right ear returned so it was fairly good, but to my left ear it never did return till the event hereinafter stated. My condition in that respect was such for about

forty years that it was necessary always to sit or walk on the left side of those with whom conversation was to be had, and in company with several to always turn my head to catch the sounds with my right ear. After the war Dr. N. W. Abbott, then a prominent practicing physician in Chicago (now deceased) examined my ear and took me to a leading aurist practicing in Chicago (cannot recall his name) who examined me, and he said something was paralyzed (some part of the ear) and that nothing could be done for it; and nothing further was attempted.

"I have been a practicing lawyer since A. D. 1873, and have enjoyed good average health. In the fall of 1899 my eyelids gave me some annoyance with an itching sensation, which was relieved from time to time by the use of a little salt water, till the evening of the 23rd day of December of that year I called on an oculist practicing here (a graduate from that department of the Michigan University) and asked him to tell me what caused the itching sensation. He turned back each lid and applied something that caused a burning sensation and which I afterwards learned was nitrate of silver in solid stick, and which if used at all should have

been diluted several times and there should have been some preparation put on the eyeballs to protect them from possibility of injury by unspent portions of the poison, neither of which precautions were taken; and the result was that when the lids turned back onto the eyes there was enough of the poison to destroy the tops of the eyeballs. Nothing could stop it till its force was spent and furrows burned into the eyeballs till, as the doctor advised me, it had destroyed the structural part of the eyeballs. My suffering was intense and indescribable. The tops of my eyes sloughed off, and from what others tell me, what was left looked more like pieces of raw beef than like human eyes. My health and strength went with my eyes, till in about three months I could not walk; but in time the inflammation went down and physical suffering ceased. I found myself then with one eye destroyed. The outer coating, when I first saw it, hardly had the semblance of an eye. The color was between a white and yellow-white. The right eye had some color, but no lustre; but part of the cornea showed and I could see sufficiently to keep on the walks; could see people near me but could not discern one from another till the time hereinafter referred to.

"I prefer not to give the name of the doctor or oculist who made the mistake, unless some controversy arises that seems to make it necessary. He is practicing here. I have forgiven him and wish the mantle of charity used for his good.

"The same evening I was injured I called Dr. O. A. La Crone, an oculist of good standing here, and he had local charge of my case as long as it was in care of doctors at all. He called to see me every day for many weeks and encouraged me to think at first that my sight would return when the inflammation was gone. A small part of the time I was in a hospital here kept by a Dr. Clark who is still here and who I am sure examined my eyes, as I think several other local doctors did, among them Dr. Edward Ames, Dr. H. B. Osborn, Dr. A. N. Crane, Dr. Edwards and others. I think the principal doctors here examined them, because when Dr. La Crone came to treat me he had others with him. They did not talk. I could not see them, but could hear them.

"On the fifth of May, 1900, four months after I was hurt, I went to Ann Arbor, Michigan, to consult with Dr. Carew, then the leader of that department in the Michigan

University. He called in another member of the faculty, and from what I overheard between them no encouragement was offered. From these doctors and several others I was given to understand that my left eye was destroyed and that nothing could be expected from that source. However, I then went under Dr. Carew's care, also retaining Dr. La Crone. Their treatment was the same, but there was no improvement. On the 29th of May I went to St. Louis, Missouri, to see a noted oculist, whose name I have forgotten; but he gave me no encouragement. So I returned to Chicago and was examined by a couple of specialists there; have forgotten their names but could get them if necessary. They decided that nothing could be done for the left eye and that there was but one chance to improve the right eye, which was by a surgical operation which they thought might keep it.

"I continued treatment with Dr. Carew and Dr. La Crone till July 16, 1900. About July first, at request of friends, I consulted a Christian Science practitioner here (now in Paris, France). She gave me encouragement but would not take my case unless I would give up the doctors, and she advised me not

to give them up as long as I had any faith that they might help me.

"About the tenth of July I wrote Dr. Carew of Ann Arbor, that there was no improvement going on in my case and had not been, and asked if he could not change remedies to help me. He replied that he could not—he did not know anything better to recommend, and then said that he considered it his duty to advise me that he considered mine a very serious case. This statement, with what I had heard from others, convinced me that there was no hope; that I was to be blind; and the doctors, after doing the best they could, had decided to let me know the worst.

"I then went to see the Christian Science practitioner and engaged her to take my case. This was July 16th.

. . . . . .

"About the third meeting with the practioner she noticed that I was hard of hearing, as I turned my head when she spoke to me, and the cause of the loss of hearing was then explained to her; but I requested that she not try to help my hearing, as it might divide her powers, all of which I felt necessary to improving my sight; but she replied that I must be every whit whole."

After explaining the treatment in detail, Mr. Crane continues:

"The settled, fixed idea that there was no help commenced to yield. I commenced improving physically and mentally, and in about ten days suddenly my hearing returned clear as a bell,—much better than from the other ear. I now use the 'phone receiver at the injured ear altogether.

"There was no material improvement in sight till August 17th, when suddenly my sight returned. I picked up a common newspaper and read out loud a whole column, and that without glasses, whereas I had used glasses for fifteen years. I then used to read evenings to amuse my family.

"August 23rd I tested my ability to see with and without glasses, and found that I could see to read without them better than with them, and made a note of the fact in my diary. Glasses were discarded entirely for a time, and till curiosity led me to view myself in a glass. The sight of my eyes so frightened me as to necessitate the return to glasses. One eye was practically blank, while the other had some color but no lustre or life. That experiment cost me much anxiety and set me back years which it has taken to over-

come the fright and loss of faith. While I understand why it was so, it's not easy to explain so others may see the logic. Since then I have used glasses the same as before the injury, unless I forget them, as I sometimes do, and find myself reading and writing as well without them as with them; but as soon as my attention is called to the fact that my glasses are not on, my sight is affected and it becomes necessary to put them on. My sight now averages as good or better than before the injury. With the left eye, that was supposed to be entirely destroyed and which all the doctors seemed to agree could never be used, I can now read coarse print without glasses.

"Dr. La Crone is now deceased, but the other doctors referred to, as well as Dr. W. F. Hoyt of Paw Paw and Dr. Frank Young of South Haven, and no doubt others, could be cited who examined my eyes, and you are at liberty to refer to any of them. They may not concede the cure to be the result of mental treatment and understanding, but they are all conscientious, able practitioners in their line. They are all friends of mine in this sense. They know me generally; they know of my injury; and they know that I claim to

have been cured by Christian Science principles; and they, or some of them, often talk with me about it. I give as general references almost any business man in southwestern Michigan, where my life has been an open book.

"This letter is much longer than necessary for ordinary purposes, but I have refrained from permitting the facts to be published because so many errors usually creep into such communications. The above statements are easily proven by responsible, conscientious people of good standing; and if something may be gleaned from the mass that will be helpful to others, I shall be pleased to know it."

In investigating Christian Science cures we have been astonished to find the great number of artists, sculptors, authors, as well as lawyers, who have become interested in Christian Science through having been cured after physicians of eminence have signally failed to give relief.

Among this number is Mr. Charles Klein, the well-known author of *The Lion and the Mouse*, *The Third Degree*, *The Music Master*, and other popular plays. He was, as he himself testifies, in a condition of "incipient

melancholia," in which he "took a saddening pleasure, a morbid interest in thinking of the joys of oblivion. Life had completely lost its interest." Prior to this condition, he had suffered for years from liver and kidney troubles, insomnia, nervous irritability, and a constant dread of something impending. He had consulted and acted on the advice and treatment of physicians, specialists and alienists, but all to no profit. In fact, his condition grew steadily worse. At this stage he was induced to try Christian Science treatment, with the result, to use his own words, that: "I gradually, indeed almost immediately, recovered my health, my peace of mind, professional and financial success, and happiness far beyond my wildest dream, and I have never taken a drug nor consulted a physician since that hour. Under Christian Science treatment all traces of kidney disease disappeared. I suffered no more from insomnia. I lost my desire for alcoholic stimulants, and stomach troubles which I had from boyhood, dyspepsia, nervous irritability, heart, gastric and bowel ailments, all left me by degrees; I had no more of those awful fits of depression, and my whole life was changed."

One of the latest remarkable cures that has been effected among our leading artists and illustrators, is that of Mr. Howard Chandler Christy, one of the most famous illustrators of the day. In a personal letter to us, written under date of November 15, 1908, Mr. Christy thus speaks at length of his remarkable restoration after a well-known New York physician had declared that he would lose his eyesight within three months.

"The trouble with my eyes," says Mr. Christy, "began several years ago, before I had even taken so much as one drink of alcohol, and was just beginning to use tobacco. My eyes were examined by Dr. Reese and another doctor whose name I have forgotten and whose office is in the Arcade Building, Fifth Avenue. Now, both these doctors gave me good advice which I followed until I saw it did not help my eyesight. They both gave me little hope. Then Dr. E. E. Tull said I would be totally blind in three months' time. Then I tried William Muldoon's for one month; no drink and no smoking. I became strong in body, but it did not help my eyes. Then I have tried boxing an hour a day for six weeks at a time. Thinking that a healthy body would make

healthy eyes, I tried heavy weight and middle weight prize fighters. My body was healthy enough, but my eyes did not improve. My sight became so bad that I could read only the headlines of a daily newspaper; and about seven months ago (on a Monday noon) I was treated by a Christian Science practitioner. I had been very sick and my health was gone.

"The first thing I noticed after the first treatment was the change in my eyes. Everything began to clear up. I went out for a long walk, bought seats for the theatre, sat down and found no difficulty in reading the preface to *Science and Health* and several pages besides. Went to the theatre that night. The next day arranged to go to work, and Wednesday morning I *did* go to work and did the frontispiece for *The Spitfire*. Then I began the illustrations for James Whitcomb Riley's *Home Agin With Ma*,— forty-two drawings in all; then six larger illustrations in color for Mrs. Wilson Woodrow's novel, *The Silver Butterfly*. I have missed but one day's work since that Wednesday morning I began the first drawings, which was practically the first work I had attempted for one year and a half. My

eyesight was entirely restored in two weeks' time and I have been perfectly healthy, with the exception of about three days' time, since that first treatment. I was almost instantly healed of a very bad case of grippe and lost only about an hour's time,—just long enough to go down and be treated. Then came back and went to work.

"If these facts can be used to help others I am only too glad to have you use them. I certainly would like to do something to show my appreciation for what God has done for me through Christian Science."

Here we have a volume of testimony, some of it given under oath, where the patients knew they would be subjected to rigid cross examination; and in all instances the reports bear evidence of conscientious and intelligent purpose to give not only a full and truthful report, but a circumstantial report calculated to appeal to the reason of all intelligent, thoughtful and unbiased persons. In many instances not only are the records of the most intimate and circumstantial character, but the names of the various physicians who have examined and treated the patients, and the reports of their diagnoses are set down, together with the accounts of the steady prog-

ress of the diseases under conscientious medical treatment and the rapid cure of the same disorders under Christian Science. And yet we have only taken a few cases from a great number of similar testimonials in our possession,—cases that may be cited as fairly typical of a vast volume of similar cures.

This brings us to the consideration of the latest and most popular explanation advanced by physicians and other critics of Christian Science to account for remarkable cures that have been effected under this treatment. Some ministers no less than physicians are insistent in their claim that Christian Science cures are due wholly to suggestion. Their position in this respect is clearly set forth in the following words taken from an article by Professor Willett, a prominent minister, in *The Christian Century* for January 9, 1909. In answer to some queries in regard to Christian Science, Professor Willett among other things says:

"The principle which Christian Science employs is the simple one of suggestion. This is the basis of every form of mental therapeutics practiced to-day. . . . It is a satisfaction to record the undeniable fact that Christian Science, like the other forms of

mental healing, has wrought great good to many sufferers. People whom other forms of treatment left without hope have been quickened into new health and happiness by the practice. This result is quite independent of the theory of Christian Science, and would be the same under any other of the forms of suggestive therapeutics. Many people are only mentally sick anyway. That is, they are impressed with the belief that they are actually suffering from some malady over which medicine is powerless to work healing. In thousands of cases, even of acute physical suffering, these maladies have been shown to be purely mental and imaginary. . . . In all these cases it is the central principle of suggestion, whether employed in hypnotism, suggestion proper, or what is known as re-education. Christian Science is merely one of the forms of healing which make use, some of them unconsciously, of this fact."

The above opinion admirably summarizes the attitude of those who rely upon this most popular of all present-day explanations of Christian Science cures. It may be characterized as the latest sheet-anchor of those who are forced to recognize the healing results attending Christian Science practice.

These critics are most insistent in their declaration that wherever actual cures have been made, they are the result of suggestion essentially similar in character to that employed in hypnotism, though the results are obtained without the use of hypnosis.

We have during the past twenty years devoted considerable time to the study of the literature of hypnotism—the writings and the recorded experiences of the master psychologists and physicians of Continental Europe, England and America, who have made exhaustive studies and extensive practice of hypnotic suggestion and who are justly entitled to be regarded as authorities in this department of experimental science; and we do not call to mind a single instance where one of these men, even among the most enthusiastic and ardent upholders of hypnotism as a therapeutic agent, ever claimed that any clearly-defined organic disease of the character, for example, of blastomycosis, tuberculosis of the hip joints, tuberculosis of the lungs, Bright's disease, etc., could be cured by suggestion. We have talked at length with eminent regular physicians who have made a special study of hypnotism and who have great faith in its therapeutic value in

certain cases, but in every instance they insisted that its value lay in the treatment of functional diseases; that it could not be hoped to effect a cure in any well-defined case of organic disease. In no instance have we found a reputable physician, no matter how enthusiastic he was in his belief in the value of hypnotism, who believed it could cure cases where the vital organs had been assailed and where physical disintegration had set in; and they all agreed with the eminent and authoritative writers, that the province of suggestion was restricted to functional disorders. The regular medical profession and European savants whose opinions are recognized as authoritative by the profession, are, we believe, a unit in the maintenance of this position.

With this fact in mind, let us turn to the consideration of the subject in hand. Here we are in the presence of cures of diseases which in the opinion of high medical authority and according to the microscope and other scientific tests are unquestionably organic diseases—diseases which are considered incurable in their advanced stages, and yet

which have been entirely cured by Christian Science, and the patients have for years been in the enjoyment of perfect health after years of invalidism of the most distressing and hopeless character.

Since the medical profession does not claim that hypnotism can cure such organic diseases as blastomycosis, tuberculosis of the hip joints, consumption of the lungs, etc., one such case which has been so competently diagnosed as to leave no doubt as to the real character of the trouble, which has been cured by Christian Science treatment, causes the explanation of suggestion as the rationale of the cure necessarily to fall to the ground.

With the recognition of this fact, let the reader return to the history of Mrs. Oliver's case as given by the *Journal of the American Medical Association*, and the cure as reported by Mr. Oliver. Then let him read the cures given by Doctors Wilding and Burton, referred to in this chapter but given in detail in Chapter III, after which let him peruse the circumstantial testimony of Mr. J. J. Petermichel, Mrs. Josephine A. Hebbard, Mrs. D. W. King, Mrs. Lila Young, and

Mr. E. A. Crane, as given in this paper. These cases render entirely inadequate the explanation that in suggestion, such as practiced by the master hypnotists, is to be found the rationale of the cures of Christian Science.

We have now noticed the three master claims advanced by the medical profession and other critics of Christian Science to explain the alleged cures of organic diseases and afflictions pronounced incurable or which physicians had long faithfully but unsuccessfully treated. We have seen that if medical diagnosis is of any value, organic disease has been cured by Christian Science; that none of the greatest authorities on hypnotism would venture to claim that many of the diseases that have been restored under Christion Science treatment could be cured by hypnotic suggestion; and we submit also that the character of the testimony given is such as to thoroughly discredit the claim of incompetency on the part of those giving the evidence. Surely the facts here given—though they are only a small part of the volume of evidence which we hold, and but for want of

space would have given—are sufficient to challenge the thoughtful consideration of all earnest and high-minded lovers of the truth. If human testimony is worth anything, these cases, representative as they are of a vast army of men and women who have been in the same manner restored to health, prove that Christian Science is to-day doing a work for the restoration of the sick which medical science and other means of relief have signally failed to accomplish.

And yet, that which to us is the most profoundly significant feature of Christian Science practice has not here been touched upon, as it does not come within the scope of this paper. We refer to its influence in awakening the spiritual side of life or moral idealism in its adherents, developing character and affording moral supremacy over the dominion of passion, appetite and physical desire. And it is a notable fact that in almost every report of cure which we have received, the spiritual awakening which has brought the patient from the bondage of sense dominion to moral mastery is given precedence as the crowning result

that has followed this treatment. That Christian Science arouses moral idealism in those who come in a vital way under its influence is abundantly proved by the life and testimony of thousands of thoughtful people; and in an age like the present, when the materialism of the market has laid so firm a hand on church, state, school and press, nothing is more urgently demanded than the spiritual enthusiasm that is born of moral idealism.

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